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elk Oswald Pohl! In response to this, Paul refused to provide prisoners for further research on "Polygal" and its production. The production of a new tool had to be started together with a commercial structure headed by the chief of the Main Administrative and Economic Department of the SS. During the war years, the mutual intersection of competencies within the SS was so widespread that no one paid any attention to it.

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To a certain extent, Sievers' decision to enter the pharmaceutical industry was the logical result of the chaos that then reigned in the "empire" of Heinrich Himmler. Why did the Ahnenerbe become responsible for conducting medical research in general, when already in 1942 it was perfectly known that specialists from other structures, such as Professor Gebhardt, were already dealing with this issue? Chaos within the SS made such overlays not only possible, but rather inevitable. But for some reason, experiments on people have become a separate prerogative of the Heritage of Ancestors. This was no accident, there were many reasons for this.

Already in 1938, Himmler tried to include in the Ahnenerbe a department of traditional medicine, headed by SS Obersturmführer Alexander Berg, the author of the racist medical-historical book Varya. Berg's department never got down to work, although in 1944 a plan for the activity of this structure was drawn up, the fruit of many years of efforts. But Berg himself was then in military service in parts of the Waffen SS. During the war years, Himmler showed interest in the medical field only in the context of experiments on people. This was facilitated not only by Rascher's experiments with cancer cells, which the Reichsführer considered quite successful, but also by the need for new military technologies. Rascher became a kind of precedent for the Ahnenerbe. Later, the "Rascher factor" allowed both Hirt and May to appear in the research society.

On the other hand, there is reason to believe that since 1942 [Himmler] used the Ahnenerbe in this area solely for his own convenience. The infamous Josef Mengele, Waldemar Hoven, and other SS doctors working under Imperial SS doctor Grawitz conducted human experiments only for their own "private" projects. Compared to them, Rascher and Hirt were in a better position, as they received sanction from the SS chief for their atrocities. In addition, physicians assigned to the Waffen SS were required to attend the Medical Academy of the Waffen SS in Graz. There is reliable information that none of the Ahnenerbe doctors visited

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classes at this academy. It was not at all the willfulness of Sievers' wards: the fact is that formally the "Heritage of the Ancestors" referred to the Allgemeines of the SS, and not to the paramilitary units of Himmler's department (before 1943, Rascher was generally an aviation officer). And although the Scientific Institute for Military Targeted Research was under the patronage of the Waffen SS, most of its employees belonged to the general parts of the guard detachments.

It can be objected that there were many scientists who, not working in the staff of the camps or the Heritage of Ancestors, found themselves drawn into the sphere of inhuman experiments (suffice it to recall the gynecologist Klauberg, who in 1942-1943 carried out the sterilization of thousands of Jewish women in Ravensbrück and Auschwitz). There is one reason why Himmler did not assign Rascher and Hirt to Waffen SS units; he was so interested in the results of the experiments that he was not going to tolerate intermediate links, preferring a personal, direct connection. An example can be given: the Reichsführer himself read the messages of Rascher and Hirt addressed to his secretary Brandt. After reading, he preferred to give personal recommendations and comments (Himmler's attitude to the Ahnenerbe projects was more than typical). Otherwise, Rascher and Hirt preferred to work in complete freedom, without being subordinated to some Grawitz, whom they considered a "fool" AND an "old peacock." In 1942, Himmler was in solidarity with their opinion - the relationship between the Reichsführer and this SS doctor

left much to be desired. It sounds incredible, but Heinrich Himmler no longer trusted his senior SS medic! Subsequently, relations did not improve, but Himmler did not dare to alienate his old comrade from himself. One way or another, but in September 1942, the chief of the SS came to the conclusion that Grawitz was not well suited to control the upcoming experiments.

Contrary to the expectations of many, relations between Rascher and Hirt, on the one hand, and Gebhardt, on the other, were very tense. The latter tried to play on the fact that Rusher did not have a scientific degree, trying to win him over to his side. In January 1943, Grawitz sharply criticized Rascher's experiments on supercooling. In May of that year, he sent a message to a Munich doctor bluntly stating that "his work is unscientific and any medical student could do it." In this situation, Rusher got out of the fire and into the frying pan; Although Gebhardt was a school friend of Himmler, he was essentially an amateur, in fact, like many doctors who found themselves on trial in Nuremberg. |

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It should be noted that Sievers himself did not object to the connections of his own subordinates with doctors from other, even non-SS structures - this is how he hoped to expand the base of his institute. In many cases, he even encouraged the exchange of experience with other professionals. In particular, with the family doctor of the Himmler family, Doctor Fahrenkamp, Edvard May was in correspondence with the deputy head of the Reich Health Prof. Kurt Blome, who was also responsible for the study of malignant tumors in the Reich Research Council. The latter showed a constant interest in Rascher's work in the field of cancer cells. In both cases, the contacts were personally sanctioned by Wolfram Sievers.

But that wasn't enough for Sievers. He tried to turn the Scientific Institute for Military Target Research not just into an SS center for medical research, but into the only body in the Third Reich that would deal with such problems. For Sievers, there was no doubt that experiments on people were to play a central role, and therefore he needed new people. Planning "to expand the tasks of the Ahnenerbe, especially in the medical field", he wanted to create a kind of "inner circle" in the research society, which was to include Hirt, Rascher and May. The purpose of the "inner circle" was to be to establish contacts with researchers who were not in the Ahnenerbe. Among them were listed: the pharmacologist from Rostock, Professor Holti, the Strasbourg psychologist Dulles, the virologist Haagen, the experimental chemists Bickenbach and Dickerhoff. Sievers even thought about the Viennese professor Kirsch, who studied the healing properties of mineral water (he planned to test its effect on frostbite).

But the only thing that the imperial leader of the Ahnenerbe managed to do was to gather these scientists for a general meeting. Having expressed their interest in cooperation, they, however, refused to work in the institut at the Heritage of Ancestors. Not calmed down, Sievers, who wanted at all costs to gain control over all military experimental medicine, decided to lure them with the equipment available to the SS. Such "Napoleonic" plans were a frank challenge to Grawitz. When the virologist Eugen Haagen was tasked by the Luftwaffe with developing a new vaccine against typhus, Sievers, through Oswald Pohl, presented him with experimental prisoners. The Viennese Associate Professor Beiglbeck, who worked on the desalination of sea water, took over the May and Plötner station in Dachau. But in spite of everything, both scientists did not join the institute. And in the last case

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vers even had to report to Grawitz on the progress of the desalination work.

Strange as it may sound, Wolfram Sievers was one of the few SS functionaries who questioned the ethical side of the experiments through which thousands of people were to go. In general, the spirit of medicine in Germany in the period 1933-1945

experienced three major impacts. First, it was an exclusively biological view of medicine. Secondly, the impact of the social Darwinist worldview, borrowed from the past. Thirdly, the totalitarian ideology significantly affected medical ethics: a separate individual did not mean anything, only the people as a whole had value. From now on, collective hygiene became a trump card, doctors were charged with the duty to preserve and form a full-fledged hereditary material, as well as the racial purity of the German people, which, from a theoretical and practical point of view, were fundamental conditions for the exceptional health of subsequent generations. All this made the Hippocratic oath absurd and meaningless: the doctor, first of all, had to take care of the people as a whole, and only then about the individual patient. The Nazis deliberately gave this formula radical forms. The Deputy Reich Head of Health, Professor K. Blom, in his solemn speech at the University of Mecklenburg, dedicated to the presentation of diplomas to medical students, stated that physicians in Nazi Germany should first of all be German scientists and "it goes without saying that they should demonstrate the will to work on the great problems of our own people". Thanks to such attitudes, German doctors were convinced that any non-Germans, as the least valuable representatives of humanity, could be just "material for experiments" that should serve the good of the Nordic race. Did this explain why Rascher and his colleagues responded to the proposal of Himmler and Brandt to perform "high-altitude experiments" on Jews, Russians, and Poles? Did this explain why in 1944 Rascher reported on experiments with Polygal in many reputable medical newspapers, and the international community could already suspect the Nazis of experiments on people? Did this explain the position of the doctors, who did not even dare to be indignant when Rascher openly spoke about experimental prisoners in Nuremberg in 1942? It is obvious that such a philosophy of healing sooner or later had to result in inhuman experiments. Attempts to merge the racial worldview and medicine led to the emergence of both Rushers and Hirts.

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If we talk about the qualifications of these doctors, then, perhaps, only Hirt had it. Ruscher, in fact, remained an amateur. This determined the essential difference between the two criminal doctors: the Strasbourg anatomist was an eminent scientist with rich practical experience. Rusher, on the other hand, was a psychopath who, without having deep knowledge, wanted to acquire authority at any cost - for this he lied and staged incredible "performances". As regards the assessment of human life and the health of the experimental subjects, they were the same. But Rascher did not hide the fact that during his experiments, the prisoners were actually doomed.

And a few words about the value of the experiments themselves. After Nuremberg no one said that in experimental medicine the ends justified the means. Rascher and Hirt, following the totalitarian guidelines of the "people's community", thought quite differently. "Old-fashioned sentimentality" (as Himmler spoke of the Hippocratic oath) was decisively abandoned in the development of poison gases, etc. At the trial in 1946, it was determined that Rascher's experiments could hardly bring any results that could help the Luftwaffe at the end of the war. It is still unclear whether this referred to the experiments of Hans Wolfgang Romberg, which were carried out under the auspices of Dr. Ruff. In January 1944, the Society for Aeronautical Research considered that Ruff had achieved outstanding results. After the war, he declared that the fruits of his research then obtained were used by all the air forces of the world. From this point of view, it is noteworthy that in 1957 his work "Fundamentals of Aviation Medicine", which was written during the war years, was republished for the third time. When Rascher, together with Fincke and Holzlöhner, began experiments on hypothermia, the Luftwaffe was already circulating a "Service Order for Military Physicians on Warming [Hypercooled]". This document, which contained a variety of therapies, was signed by Weltz and Holzlöhner. The fact that Rascher's name was missing in it indicated that his subordinates were able to achieve results on their own, working within the framework of military aviation.

Summing up some results, we can state the following. By creating the Scientific Institute for Military Targeted Research, the Heritage of Ancestors not only "increased its prestige", but also signed the Y

sentence himself, putting his employees on a par with executioners like Josef Mengele. At the same time, it should be noted that the leadership of the Ahnenerbe was never able to satisfy its long-standing academic ambitions. The question arose whether the top of the Ahnenerbe was aware of itself as the keepers of some academic traditions?

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## Chapter 9 CULTURAL POLICY OF THE ANENERBE DURING THE WAR

As mentioned above, Heritage of Ancestors already before the war was a kind of police organization that carried out its activities in the field of culture. This allowed the research society to appropriate scientific materials and cultural values, to successfully fight against real and imaginary opponents, and to effectively unify various scientific and cultural organizations. Moreover, Ahnenerbe even tried to engage in science policy.

The Second World War did not put an end to such claims of the research society. Technical difficulties, caused primarily by the uncertain organizational status of the Ahnenerbe, which led to financial problems, were eliminated only at the beginning of 1940, when the "dynamics of the fateful struggle of the German people" carried away the leadership of the Heritage of Ancestors. Using any excuse (the war gave them more than enough), including the Fuhrer's propaganda speech about national unity and cohesion, the Ahnenerbe tried to crack down on its competitors. But it was not the new military conditions that brought the greatest success, but the reorganization of the cultural and scientific life of the country, begun by the Ahnenerbe in 1938. This concerned primarily speleology and karst research.

In September 1939, for obvious reasons, the re-establishment of the "Imperial Union of German Speleologists" had to be postponed. In January 1940, Hans Brandt, head of the department of speleology and speleological research, was instructed to check the state of this field of activity in Austria, where "a hard struggle was waged to remove the pro-Jewish and racially inferior leadership." In fact, this was just an excuse to treat the Austrian cavers in the imperial spirit. Sievers made this decision considering that the creation of an "Imperial Union of German Speleologists" was not foreseen in the near future. But how was it planned to eliminate the "Main Union of German Speleologists"? It could have been done by manipulating the laws, but the SS way was preferable, as it involved minimal resistance. At one time, Brandt created his "Imperial Union", despite the existence of the "Main Union". With this step, he tried to split his competitors and liquidate their printed organ (the "Imperial Union" then just intended to publish its own newspaper). Sievers preferred to act by methods that he called "strong attack". He brought Ahnenerbe lawyer Karl Deutschmann to this problem.

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He determined that, as in all cases when voluntary unification is impossible, there were two options: 1) to close this association in court for state-political reasons, 2) either a general meeting of members of the association me- It has its own board, but for this it is necessary to have significant influence on the members of the organization. The first path was more reminiscent of the bans of February 1933, when the Nazis had just come to power. Sievers saw the second path as more promising, and besides, it was more than difficult to find a political reason for closing down an organization that had existed until 1940.

The Ahnenerbe decided to resort to the tactics of negotiations. At first, the leadership of the research society offered the acting chairman of the "Main Union" Julius Riemer to join the "Heritage of the Ancestors" in exchange for the creation of a new scientific publication of speleologists, which he was supposed to head. But under the circumstances, this proposal was of little interest to Riemer. Then Sievers decided to take a bold step, he planned to re-create the "Imperial Union of German Speleologists", but no longer under the leadership of the noisy Brantl, but under the chairmanship of the authoritative Professor Tratz. IN

last Sievers saw a figure who could overcome the disunity of cavers and at the same time strictly guide them. This conviction was reinforced not only by Tratz's scientific authority, but also by the fact that, unlike Brandt, he was an Austrian and, therefore, could more convincingly influence his intractable compatriots. On May 11, 1941, in Salzburg, in the presence of the curator Wüst Tratz, he solemnly announced the creation of the "Imperial Union of Speleology and Karst Research". All members of the "Main Union" were immediately notified of this. And although Tratz's organization existed only on paper, this move had an effect - a split was introduced into the ranks of the Austrian cavers. From that moment on, most of the speleologists in Germany and Austria began to join the new association.

In 1964, geologist Florian Heller, one of the leaders of the Main Union, was surprised that the unification of this association dragged on for so long. The explanation for this fact can be found in the secretive demeanor of Heinrich Himmler. Here the Reichsfuehrer showed even greater secrecy than his paladins from Ancestral Heritage. If Sievers restrained the hot-tempered Hans Brandt, then Himmler constantly bribed the imperial leader of society. Then Brandt in his diary complained about the bureaucrats of the Nazi regime, who irritated him with their slowness (especially officials from the Ministry of Agriculture

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economy and departments of Tolta!). But Himmler no longer wanted to listen to the complaints of the party members, who accused him of violating competence, interfering in other people's affairs. Despite the fact that in 1941 the "monolithic Fuhrer state" was essentially torn between several bosses, it had not yet reached that stage of the struggle of all against all, which ordinary people at the end of the war jokingly called "National Socialist sports games." ". Himmler, who was completely bogged down in his military tasks, did not want to tie his hands with new intra-Party intrigues. At the same time, he could not afford the luxury of compromising himself and his employees with too much concentrated power. The path of least resistance, which was chosen in the case of speleology, was a narrow and long path, on which, in order to reach the desired goal, many precautions had to be observed. That is why Hans Brandt's plans ran into misunderstanding on the part of Himmler: directive measures could not give the desired result.

The next step towards unification was taken in May 1941 in Strasbourg. The new "Imperial Union", according to the principles of the SS that inspired its creation, was a strictly organized association. Its leader, Professor Tratz, was in fact nothing more than a sign behind which Hans Brandt was hiding. The latter, as the head of one of the departments of the Ahnenerbe, managed to cover the whole of Germany with a network of "local groups". By this time, Julius Riemer's resistance had been broken - now he was not just a member of the "Imperial Union", but also its treasurer and even the editor of the Journal of Speleology and Karst Research, who became the heir to the press organ of the "Main Association". But one should not think that these positions gave Riemer any authority or real power - he did not even have actual access to financial resources, although he was the treasurer of the organization. In 1942, members of the "Imperial Union of Speleology and Karst Research" were informed that Riemer had left his post for health reasons. The real reason for his departure was quite different. Riemer was for a long time the chargé d'affaires of Bruno Wolff, the pioneer of German speleology. The same Wolf, who in fact for a long time stood for

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'A paramilitary government organization created in 1933 to develop and build a road and rail network in order to improve the ability to move troops in case of war. Also carried out the design and construction

defensive structures, including the "Western Wall", underground command posts, headquarters, etc. The organization was headed by Fritz Todt (until his death in 1942).

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behind the scenes of the "Main Union". In 1942 he was arrested and his materials were sent to Brandt in Munich.

After the war, Wüst expressed his bewilderment at the fact that Wolff ended up in the dungeons of the Gestapo, despite his intercession. He was echoed by Brandt, who claimed to have played a significant role in protecting Wolff from the secret police. Riemer took a different point of view, believing that it was Brandt who was the main culprit in the arrest of Professor Wolf - he wanted to take possession of his rich scientific materials. This version seems to be the most right plausible. Brandt already wrote in December 1940 that a forced rapprochement between Riemer and the Ahnenerbe would make it possible to take possession of Wolf's archives. In October 1941, a month after the Jews in Germany had lost all rights in general, Sievers wrote to Adolf Eichmann that after Wolf's deportation it was necessary to preserve his documents and hand them over to the Heritage of Ancestors. In February 1942, Sievers offered to help with the removal of the confiscated Wolf Library. The question of the scientist's arrest, which took place in the summer of 1942, was raised sometime in April. Sievers immediately ended up with the SS officers in Wolf's Berlin apartment (Hornstrasse 6). Their report on the arrest is a striking document in its cruelty. "Professor Wolf showed up at his apartment at 13:30. Before those present, he did not make any statements and did not mention possible connections with the leadership of the SS. On his personal acquaintance with Riemer, he noted that he spent almost every day next to him. He was very surprised by the need for urgent evacuation, since Mr. Riemer assured that it would not affect him. Riemer, as a member of the board of the "Imperial Union of Speleology", at one time received confirmation of this from the Reichsfuehrer SS. Based on this statement, Riemer recommended that Wolf not wear a Jewish star on his clothes. Sievers, who after the war tried to portray himself as a resistance fighter, at that moment decisively rejected any hint of a connection between Wolf and the Ahnenerbe. Never realizing where he was being sent, the Berlin scientist naively asked permission to take his housekeeper's overcoat and umbrella with him. The life of this talented researcher ended in 1944 in the Teresenstalt concentration camp.

Meanwhile, SS-Stanlartenführer Hans Brandt, who, like Sievers, tried to prove his involvement in the Resistance after the war, was in 1942 at the height of his career. At this time, he was the commander of the "speleo-military group" that existed under the Waffen SS. Himmler's attention to this group was justified by his heightened interest in geology and weapons. He spoke about the need for its creation back in 1937, when

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many officers declared the significance of the caves in the course of combat operations. In early 1942, Himmler, together with Hans Brandt, developed a detailed plan for the creation of this unit. At the beginning of 1944, the "speleo-military group" of the SS took an active part in the fight against the Yugoslav partisans.

The fact that the Ahnenerbe tried to reorganize the sneleological work in the protectorates was quite logical. Here, the Heritage of Ancestors functionaries were interested not only in the rich Moravian karst areas, but also in natural monuments, over which the research society wanted to gain full control. Before the war, scientists such as Kurt Wilfonsender and Asin Bomers, who were then working in Austria, prepared the ground for this. The Ahnenerbe showed an increased interest in the protectorates, if only because Rosenberg's people could not gain a foothold here. Karl Frank, State Secretary of the Imperial Protectorate of Bohemia and Moravia, was a member of the Reichsfuehrer's entourage. But almost immediately it became clear that this circumstance was not

was a guarantee of unimpeded activity of the Ahnenerbe on the territory of occupied Czechoslovakia.

As for the Moravian karsts, already at the end of September 1939, Sievers pointed out to the Gestapo the predatory excavations of the famous caves north of Brunn. This touching concern was just a convenient excuse for Ancestral Legacy to infiltrate here. In Munich, Sievers was contemplating a plan on how to get this karst area once and for all. At that time, the Moravian caves did not belong to the scope of the Moravian Karst Society, which Sievers planned to liquidate and replace it with a new association, which supposedly the predecessor organization would have entrusted with their exploration. In mid-May 1941, Sievers and Wilfonsender received agreement in principle to start work from the state president of Moravia, Dr. Schwabe, who was in the rank of SS Standartenführer. For the next three months, an impatient Sievers pestered Schwabe with requests to liquidate the rival organization. Looking to the future, let's say that this never happened.

The failure of the imperial head of the research society was explained by the fact that during the reorganization and unification he could not act by other methods than by force. The sulba of the Moravian karsts was for decades connected with the activities of local scientists, so to speak, deeply rooted in the tribal lands, who, under the leadership of individual "stubborn ones", were not going to part with the old traditions and their property. Such a position, actually bordering on resistance

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According to current researchers, the regime was associated with people who seriously tried to preserve the national unity of the Czechs and protect their identity. To a certain extent, however paradoxical it may sound, this also applies to the imperial protector himself, Baron von Neurath. The most striking figure in this respect was the history professor Lothar Zotz, who worked at the German University of Prague. Expelled in 1936 from the "Imperial Association of German Ancient History", headed by the familiar Reinert, he was appointed in 1938 by Himmler's personal order as director of the Land Office of Ancient History in the province of Brandenburg. In exchange for this, the scientist had to transfer his valuable scientific materials "for storage" to Ahnenerbe. This was the reason for the professor's negative attitude towards the SS research society. The fact that in 1939 he took a chair at the University of Prague was not the merit of the "Heritage of the Ancestors", as Sievers later tried to present it. It is hard to believe that Himmler was not involved in this, but the fact remains that Zotz received an invitation to this work from the Czech government of Benes, when the protectorate was not even in sight. It is safe to say, and this is supported by evidence, that Zotz constantly cared for his Czech colleagues at the university. But it needs to be emphasized, that when in his articles he omitted ideological and political aspects, "forgetting" even to mention the new empire, he did so more for reasons of tact, and not out of personal political convictions,

The fact that Sievers, despite the strained relations, attracted Zotz to unify the Czech researchers was dictated by the personal decision of the Reichsführer SS, but it was he who was going to be used by Czech scientists and researchers in the fight against the claims of the Ahnenerbe! A key role in this "quiet resistance" was played by Professor Absolon, who, being the curator of the Moravian Land Museum and the initiator of the creation of the Anthropological Museum in Brunn, protected the results and materials of numerous excavations. When, in September 1939, Sievers' representative Wilfonsender recommended that the Germans be put in charge of these museums, he did not know that he could not rely on Zotz to carry out this undertaking.

The Ahnenerbe began its activities in the protectorate © of what began to insist on the transfer of all the materials that were stored at Absolon (first of all, it was about the results of excavations at the Unterwisternitz site), the leadership of the Heritage of Ancestors, who knew perfectly the position of Zotz, decided to push him against Asin Bomers, who, as a Dutch citizen, was not subject to military conscription.

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service and had sufficient funds to carry out excavations of this site. In the end, Sievers managed to force Absolon's student Gisela Freund to hand over the materials she had to Bomers. In exchange for this, she could not only continue her doctoral studies, but her dissertation, dedicated to the archaeological sites of the Predmost site, was to be published by the Ahnenerbe publishing house. But she was deceived. Instead, Bomers himself began excavations in Unterwisternitz, which allowed him to write the work "Study of the Unterwisternitz glacial site." But justice prevailed, and this work never saw the light of day.

Lothar Zotz objected to this scam from the very beginning. In the end, the distrust between this scientist and Sievers was dictated by insufficient cooperation between the research society and the Ministry of Science. The aims of the Ahnenerbe activity on the territory of the protectorate were not even coordinated with the administration of B. Rust, and Sievers himself could not clearly articulate to Himmler what he should do in Moravia and Bohemia. But this did not prevent the Reichsführer in March 1939 from issuing a decree that placed the "Heritage of the Ancestors" in charge of the protection of all natural monuments in this region. As we can see, the unification of cultural and scientific life under the auspices of the Ahnenerbe proceeded not only inconsistently, but sometimes even asynchronously. Instead of a strict internal unity, the research society was a chaotic collection of various fragments, often unrelated to each other. But do not be surprised - this was just a reflection of the supposedly "monolithic Führer state", in fact, fragmented between individual functionaries.

But at the time, neither Sievers nor Zotz could have suspected this. As a pretext for harassing Zotz, Sievers used the accusation that he notaccused Czech scientists, giving them considerable freedom of action, and limited German specialists in such. Both accusations had a basis: Zotz openly protected Absolon and his Anthropological Museum, and Camille Streit, the head of the Prague Archaeological Museum, who always neglected SS norms, he gave complete freedom. Sievers' goal was not only to take away the levers of power from Zotz, but also to put his people in the driver's seat - for this he already looked after specialists in Berlin. Here the imperial head of the research society had to play a complex double game. On the one hand, he wrote to Heydrich that Czech scientists should be involved in processing local finds, on the other hand, he informed Himmler that it was necessary to complete

effectively neutralize them. If in February 1942 he affably assured the Prague professor that in studying the Moravian karsts with NIM, "it goes without saying" that they would cooperate, then a few months later he did not even bother to chat with him.

In his activities against Zotz, Sievers could only rely on his own people. As such, Karl Hücke, a student of G. Jankun, and the Viennese historian Kurt Wilfonsender, appointed director of the Moravian Land Museum, acted as such. The latter, nicknamed "the spy of the Ahnenerbe," was quickly able to establish himself in Austrian historical science. On April 1, 1940, he became head of the department of antiquities at the Vienna Institute for the Protection of Monuments, in 1941 he was already appointed head of the department for the protection of monuments in two Gaus - the Lower Danube and Vienna.

If you look at the map, you can see that the Gau Lower Danube bordered on Moravia. This predetermined the fact that Wilfonsender already then showed interest in the historical monuments of the protectorate. At that moment, Sievers decided to use the Austrian scientist, an old friend of Zotz, to monitor the "uncomfortable" professor.

When, in early 1942, Zotz was persuaded to include Wilfonsender on the Protectorate Research Council, Sievers received a new springboard for realizing his far-reaching goals.



encroachments. He decided, with the help of an Austrian, to neutralize Zotz and send him away from Moravia under a good pretext. In 1940 Wilfonsender and Zotz went to Slovakia to carry out archaeological excavations there. The reason for this expedition was an agreement between the SS and the Slovak puppet government, which allowed excavations in the country, conceived to find the remains of the German presence here. Why was Zoti chosen for the expedition? The fact is that already in 1935 he was excavating the Pistyan site here. In November 1940, the professor informed the Reichsfuehrer that they had already reached the cultural layer of mammoth hunters. In more detail, both scientists studied the archaeological sites near the town of Strase. After the excavations of 1941, their hopes were justified - an impeccable cut of a house, or, more precisely, a Stone Age dwelling, was discovered. This proved that even at this early stage, primitive man, who was a hunter and gatherer, led a sedentary lifestyle. When Zotz completed this mission, he was offered another "responsible" job - drawing up instructions on the protection of monuments for the Bratislava government. This was done only in order not to return him to Prague. He did not even know that a month later, Sievers informed Wilfonsender that the reorganization

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system of protection of monuments in Slovakia will take place in any case without the participation of Zotz.

The isolation in which Sievers was going to leave Zotz in Bratislava did not bring the desired results - the professor still remained a lecturer at the University of Prague. And then Sievers launched a new attack - he again tried to put his people in key positions. After the formal retirement of Professor Absolon, one of G. Yankun's students, Heinrich Schwabedissen, was appointed director of the Anthropological Museum. Zee Vers planned to use it to "neutralize" Zothia's environment. Subsequently, Schwabedissen even wrote denunciations to Sievers about Zotz, although he did not suspect that he was an agent of the Ahnenerbe.

Sivers went so far in his intrigue that he decided to slander Zotz, who, after leaving the Prague chair, moved to the Ministry of Education. In May 1943 Sievers, Bomers, Schwabedissen and other adherents of the Ahnenerbe formed a "conspiracy" to get their hands on the newspaper established by Zotz, Quaternary Dimension - Kvarter. Under these conditions, Professor Zotz realized that he could put an end to his scientific career. Despite numerous illnesses, he left for military service. History put everything in its place. After the war, Zotz returned to his chair again. The Czechs remembered his civic position and therefore, already in 1945, they offered to head the Institute of Ancient History of the Czech Republic. The name of this scientist turned out to be inscribed in golden letters in the history of Czech science.

The intrigue around Professor Zotz showed that the Ahnenerbe is like:

and earlier, tried to establish cooperation with the Imperial Ministry of Education, headed by Bernhardt Rust.

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Indeed, the functionaries of the research society are very

needed allies from this department. By 1943, it became clear that the control of higher education through the SS professors was becoming difficult. Most of the teachers who adhered to the former humanist tradition were not easily intimidated by the black SS uniform. Higher education professors made very minor concessions, and then only where it was necessary for the continued existence of universities. It cannot be denied that the heads of departments of the Ahnenerbe, who had a scientific degree, spoke at lectures and seminars from the SS positions. But the real symbiosis of "exact science" and the SS worldview was limited to the pages of the Heritage of Ancestors publications and the internal activities of the research society. He was not in the classrooms. Here corporate interests were

strong as nowhere else in Nazi Germany. How this phenomenon affected the activities of individual universities can be seen in the example of Vienna, where the representative of the Ahnenerbe was the orientalist and SS Oberscharführer Viktor Christian. When this scientist, who was the dean of the Faculty of Philosophy, joined the Heritage of the Ancestors, he rightly hoped for advancement in the hierarchical ladder. But how did he suit the SS and their chief?

On January 6, 1943, SS Standartenführer, Professor Friedrich Pletner distributed among his Viennese colleagues a copy of Heinrich Himmler's circular, which stated that in the next election of the dean of the Faculty of Philosophy, V. Christian should be removed from his post. The reaction turned out to be somewhat different than the one that the Reichsfuehrer was counting on. Most teachers refused to support such a decision! The head of the "black corps" has long regretted that it was Christian, and not the more ambitious Pletner, who entered the Ahnenerbe and headed the educational and research department of the history of the Middle East. Himmler was not satisfied not only with his scientific position. In 1942, Christian tried to intercede for his colleague's mother-in-law, who was Jewish and was subject to deportation from Vienna. A step for an SS Hauptsturmführer is more than unforgivable. In March of that year, he received a severe reprimand from Sievers for actions inconsistent with membership in the SS. Then the curator of the Heritage of Ancestors, Walter Wüst, wanted to stand up for his Viennese colleague. In the light of what we now know about this Munich Indo-Germanist, this seems quite plausible. It is significant that at his university he did not play the role of an "SS apostle" at all, although in July 1941 he became the rector of this higher educational institution. Obviously, this position was a strong trump card in the hands of Heinrich Himmler. The actual appointment of Wüst to this post was preceded by lengthy negotiations between the Ahnenerbe and the Reich Ministry of Education, in which Heinrich Garmyants played a central role. It is still unknown what exactly was discussed and what happened at these meetings. The documents show only that after the death of Rector Brölzer, the initiative to nominate Wüst to this post came from the teaching staff and it was not even agreed upon either with the party or with

SS authorities.

And although Wüst's solemn speech upon assuming this position contained the traditional phrases that the University of Munich had raised the study of Indo-Germanic history to the highest level (which, according to him, education had refused in previous years), he did not even mention a single word. a word about the scientific activity of the Ahnenerbe and the prospects for cooperation with the SS! In the after-

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In the future, he also tried not to raise this topic, trying to maintain solidarity with his fellow subordinates. This can be explained by the fact that he was losing his weight in the "Heritage of the Ancestors", because by 1945 Sievers openly declared that in all respects he had bypassed the curator of the society. Although at festive university events the new rector showed up in an SS uniform, no one perceived him as an SS member, and, moreover, no one attributed him to the elite of the "black corps". So what position did Wüst take on the issue of interaction between the SS structures and higher education? Nalo emphasized that no matter how he tried to get away from this problem, it was not as easy as it seemed.

In some cases, as, for example, with his brother and sister Scholl!, Wüst ceded his sovereign rights as the head of the university to representatives of the punitive authorities (later he was tormented by remorse for this step). According to the testimony of the university watchman: Jacob Schmidt, who arrested Scholley on February 19, 1943, he transferred them to the jurisdiction of the university - Wüst turned this one. case into a high-profile political trial. Moreover, Wüst, as chairman of the university committee, suspended Kurt Huber from defending his doctoral dissertation (most of the students from the White | Rose studied in his group). The reason for this, naturally, was "anti-government activity". And here Wüst showed himself not only as a true Nazi, but also as an SS man standing guard over the regime.

But with the exception of this sad case, the curator Ahnenerbe was a defender of the old university traditions. Although not necessary

Members of the underground anti-Hitler organization "White Rose", established at the University of Munich during the Nazi regime. She printed and distributed the courageous sermons of Bishop von Galen of Münster, and from the summer of 1942 she copied and distributed excerpts from the laws of Lycurgus and Solon. In early 1943, members of the organization began to speak out more openly, even daring to write "Down with Hitler" on the city walls, exposing themselves to mortal danger. After the Battle of Stalingrad, on February 18, 1943, they printed leaflets calling for an uprising and scattered bundles in university classrooms. The leaflets also contained an appeal to the honor and reason of the officers of the Wehrmacht. On February 19, members of the organization led a stool demonstration in Munich - an unheard of event in the world of Nazism. On the same day, the Gestapo arrested three students: Christoph Probst, aged 24, Hans Scholl, aged 25, who studied at the Faculty of Medicine, and Sophia Scholl, aged 22, a student of the Faculty of Philosophy. On February 22, after three days of interrogation and torture, all three were sentenced to death and executed in the evening of the same day. On July 13, it was the turn of philosophy professor Kurt Huber and medical student Alexander Schmorell. Finally, on October 12, medical student Willy Graf was taken. Condemned to death by the People's Tribunal, they were all beheaded.

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forget that it was he who initiated the closure of Catholic departments at the university. This episode takes us back to the time when he was not yet the rector of the university.

In 1939, while still dean of the Faculty of Philosophy, Wüst secured the closure of the Catholic Faculty at the University of Munich. This was part of a preconceived plan that certain circles of the NSDAP wanted to carry out by proxy. It was then that the regime went to a significant aggravation of relations with the Catholic Church. Here it is necessary to pay attention to such figures as Alfred Rosenberg and Martin Bormann, who were fanatical champions of the so-called declericalization. They insisted on fighting Christianity, despite the conclusion of a concordat with the Vatican. Both Reichsleiteres believed that it was possible to reduce the number of Catholic priests by "stifling" the Catholic faculties. Then they decided to turn to the Minister of Education B. Rust, to whom all educational institutions were formally subordinate. On January 24, 1939, Bormann outlined in his letter to Rust the official position of the party on this issue. "Geology is not a science, but applied confessional research," he wrote, "the party would only welcome if the theological faculties in German universities were significantly reduced." In fact, Bormann assumed their complete liquidation. Munich, the birthplace of the Nazi movement, was to be the first to take this initiative.

The weak-willed Rust, whose ministry was used by the most diverse party functionaries, this time showed rare resourcefulness and cunning. The fact is that it was not only Rosenberg and Bormann who put pressure on him. In February 1939, Heydrich himself announced his claims. On February 21, bypassing Rust, he instructed the head of one of the departments of the Ministry of Education, Wacker, to systematically reduce the number of state theological faculties. He believed that without problems their number could be reduced by half. Bearing in mind the good connections of some functionaries of his ministry with the SS, Rust took a big risk playing along with Rosenberg. Now the Minister of Education, who six years earlier, in a conversation with Bishop Berning of Osnabrück, had acted as a generous patron of the cause of Catholic education, was drawing up a plan that provided for the closure of individual Catholic faculties and universities. In Bavaria, after the abolishment of the Munich faculty, the remaining five Catholic sees were to be united into two. In June 1939, Bormann again insisted on the closure of all faculties, but Rust, citing the outbreak of war, proposed to postpone the decision on this issue.

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But the war did not prevent declericalization. Gestapo experts at that time recommended using the specialists released after the abolition of the faculties in another area of teaching activity, which would "represent a vital necessity and fundamental importance for the German people." Such views were expressed not only by the secret political police. Rosenberg planned to link the destruction of Catholic education to his own goals. In particular, in a conversation with Gauleiter Adolf Wagner, he voiced the idea of using these teachers in his own higher party school. It was in the fall of 1939, after the liquidation of the Catholic faculty in Munich, that fuss began around the administration of the university. This was due to Rosenberg's attempts to use the vacated chairs to create an Institute for the Study of Aryan Spiritual History at his "higher school", at the head of which he planned to appoint a philologist from Kiel, Richard Harder. Anticipating the possible consequences of such an innovation, Wüst, as dean of the Faculty of Philosophy, sent Sievers to the Ministry of Education to Mentzel. Thus, the alliance between the ministry, the universities and the SS represented by the Ahnenerbe was quite natural. Harder, against whom the Munich professors had nothing, agreed with Wüst behind Rosenberg's back. In January 1941, he became head of the department of classical philology in Munich. No matter how hard Rosenberg tried to give his "higher school" at least a semblance of aculemism, he did not succeed. Yes, and promises to arrange their adherents to work and remained only promises. |

Somewhat later, Rosenberg nevertheless figured out the game of his opponents. Walter Wüst, who had just become the rector of the university, gave him the opportunity to relieve his soul in a letter addressed to M. Bormann: "This clique of old scientists is now indignant that the NSDAP is trying to engage in systematic research activities. We will later experience that this clique, together with individual dilettantes, will undermine the activities of the higher school (we are talking about the Rosenberg Higher Party School) with bureaucratic obstacles, not daring to openly oppose its activities. These are truly prophetic words! The letter left no doubt as to who the enemies were. "I am almost certain that Professor Wüst will be among them. It is indicative that he devoted his solemn speech upon taking the office of rector to the Indo-Germanic spiritual history... The conclusion is obvious, from the very beginning he was going to parasitize on the idea of an institute at my higher school."

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As we can see, Rosenberg was the stumbling block between the party and the universities, and the position of both sides was more than principled. Rosenberg already from 1938 claimed full control over the "worldview" (read - humanities) sciences, with the exclusive right to stop the existence of any objective research of the "old type". But many other leaders of the Third Reich (including Himmler) were not going to give him such power. They saw in him a man who, being the personification of the anti-intellectualism of the Nazi regime, was going to crush the traditional universities, as they were in competition with his own structures. Rosenberg, much more than the Reichsfuehrer SS, was going to subordinate science to ideological guidelines, limiting even its subject matter. The list of disciplines that Rosenberg intended to leave for further teaching was extremely meager. In order to understand what problems the scientific world had to deal with, it is enough to look at the research topics of the institutions operating under Rosenberg: questions of race (Stuttgart), Jewry and Freemasonry (Frankfurt am Main), questions of living space overseas (Hamburg), religious studies (Hall), German studies (Kiel), German ethnography (Munster). And on top of that, he planned to create an Institute of Aryan Spiritual Culture in Munich! Needless to say, the educational plans of this, so to speak, educational institution would be radically different from classical university ones. After all, its main goal was exclusively ideological education in the spirit of the NSDAP.

Rosenberg never openly said that the purpose of his work was to fight the universities, and therefore, looking for confirmation in the documents is a waste of time. Although such intentions

can be read between the lines. For example, in the 1938 circular "On the Creation of the 'Higher School'," the following was said: "In forming its own theory of learning, National Socialism is limited, if only by the fact that it is forced to discuss it not only with its own structures, but also to correlate it with the studies that it conducts. - dyatsya in universities and academies. Thus, in order for our party education to remain at its best, it must "borrow" from science, which does not take National Socialism into account as an epoch-making event. And this leads to numerous difficulties". In these lines, the traditional distrust of the NSDAP towards universities, which were to a certain extent free from political prejudices, was visible. From the documents it followed that Rosenberg received an order to open his own "high school" personally from Hitler on January 29, 1940. It was from this time that

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fierce opposition from the University of Munich to Rosenberg's attempts to influence academic structures.

The leadership of the SS, for its part, tried in every possible way to protect the German universities from the onslaught of this dogmatist. Nevertheless, Rosenberg did everything possible to undermine the traditional structure of the German higher school. He again and again raised the issue of giving the employees of the "higher school" of the NSDAP the status of university teachers. Moreover, Alfred Bäumler, the head of the "Department for the creation of a "higher school" in the department of the Reichsleiter, saw undoubted pluses and obvious minuses in this step. The latter, in his opinion, consisted in the fact that the educational process in the party "higher school" would be extremely bureaucratized by the "old" teaching staff, and education itself would lose its National Socialist dynamics. He understood that the "occupation" of the "higher school" by the old professorship could break Rosenberg's influence in this educational institution. In July 1941, he again pushed his boss onto the path of open confrontation between the traditional universities and the institutes of the "high school", which he called affiliates. He wrote: "Higher School" and its branches were created in order to advance science, which from an ideological point of view did not move forward for a long time, adhering to its frozen university traditions. Branches of the "high school" should dispel the false idea that National Socialism and science are allegedly opposed to each other ... Many university teachers wear party badges, but only a few of them are true National Socialists. The task of the "higher school" is to set in motion new initiatives in this area and, under the leadership of A. Rosenberg, organize social scientific work that would have a clear ideological orientation." Assessing the results of post-war discussions, during which the opinion was expressed that the professors unconditionally supported the Hitler regime, it can be seen that the employees of Rosenberg's department considered the university personnel to be not "brown" enough. As a result, professing such views and making such extensive claims, Rosenberg was unable to gain a foothold in any university. His ambitions remained unsatisfied, aided by an alliance between the universities, Ancestral Heritage and the Ministry of Education.

As for the Ahnenerbe, the research society could stand in opposition to Rosenberg's "high school" without any fear. The conflicts between the "Higher School" and the "Heritage of the Preks" were the result of contradictions between Rosenberg and Himmler.

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rum. Fully supporting their boss, the SS specialists considered it a matter of honor to annoy the party members from the "higher school". "This structure has no right to continue to exist either in the backyards of science or anywhere else," was printed on the pages of one of the public (!!!) publications of the Ahnenerbe. A separate area of activity in this area was the poaching of employees of Rosenberg into the Heritage of Ancestors. At the top of the Reich, this unhealthy competition, which did not at all contribute to the cohesion of society in war conditions, looked very askance. At the end of 1942, SS Gruppenführer Berger wrote the following lines: "After some "childhood illnesses"! Ahnenerbe begins, albeit slowly but surely

acquire scientific authority. This should lead in the near future to the fact that this research society will bypass the "higher school" of Reichsleiter Rosenberg and become the only National Socialist research structure. Frustrated, Rosenberg asked Bormann at that time to somehow help limit the activities of the Heritage of Ancestors.

After the scam with Richard Harder at the University of Munich, Walter Wüst was forced to play the role of defender of the universities, whether he wanted to or not, but the teachers saw him as a representative of the old order, which A. Rosenberg was going to destroy. In the meantime, the Reichsleiter made more and more active use of the organization, which he clearly underestimated before the outbreak of the war. It was the National Socialist Union of German High School Teachers (Dozentenbund), which he subjugated on December 2, 1941. Dozentenbund united the party cells of higher educational institutions, and most importantly (especially for Rosenberg), he participated in the election of deans of faculties and heads of educational departments. Now Rosenberg tried to use this privilege, which, under his patronage, acquired a destructive character. From this point of view, the docentenbund was a good weapon in the fight against the old enemies of Rosenberg, primarily the conservative professors. Walter Wüst was the first to experience this. Together with his colleagues, he began to publish the journal "German Scientific Service" in Stuttgart. This, of course, took place without the consent of the docentenbund. Rosenberg initiated a ban on the cooperation of members of the docentenbund with this publishing house. This, of course, did not prevent the publication of the journal, but the relationship between Wüst and the head of the organizations of German teachers, Walter Schultze, turned out to be completely spoiled.

'There are amateurs from the environment of G. Wirth.

By this time, Wust was completely entangled in the intricacies of behind-the-scenes intrigues. On the one hand, he acted as a defender of the "old" science, on the other hand, he had to reform it in the spirit of the SS. He clearly could not cope with this difficult role, since he no longer talked about transforming the Ahnenerbe into an "SS university."

But back to the complex intrigues in education. During the war years, one could safely say that the alliance concluded in [1936] between the "Heritage of the Ancestors" and the Ministry of Education was not only mutually beneficial, but also bore fruit. The SS used him to expand their competence and receive new tasks, and Minister Rust did not disdain to resort to the help of the SS structures to defend their relatively conservative positions. As we can see, the Ahnenerbe had no choice: to join the struggle for control over this ministry or not. It was precisely the strong position of the Heritage of Ancestors in Rust's department that made it possible to open the Tibetan Institute at the University of Munich without any problems, and to make the Reichsführer SS an honorary senator of this educational institution. This, of course, had a strong impact on the public (a sort of Nazi RK), but did not satisfy Himmler himself. His SS and polynia could operate effectively behind the scenes of the Reich without this. Himmler and Rosenberg differed from each other in that the latter did not have any actual power. Himmler was not interested in the creation of new structures, but in the subordination of old, already existing organizations. For example, for this purpose, in 1936, he openly supported the German Academy, which at that moment was represented by W. Wüst as acting director.

It was then that Wüst was drawn into the struggle for influence in the scientific and cultural sphere. In the mid-30s, a serious struggle unfolded for the "Academy for Scientific Research and the Protection of the Scientific World - the German Academy". The Academy was opened back in 1925 on the initiative of Karl Haushofer!. For a long time it was a private institution that developed the ideas of geopolitics and "Völkische" ideology. The fact that this organization was not unified by the Nazi regime was due to the personal patronage of Rudolf Hess, a close friend of Haushofer. In 1936

' Haushofer, Karl (1869-1946), German politician and scientist, head of the German geopolitical school. Since 1887, he carried out various diplomatic missions in the South

East Asia, in 1908-1910 - in Japan. During the First World War he was a brigade tender. In 1921 he was professor of geography at the University of Munich, was a teacher and friend of Rudolf Hess, who later introduced him to Hitler.

Well, when the academy was experiencing extreme financial difficulties, it became clear that it would lose its independent character, coming under the control of either the party or the state. The first contenders for the possession were the Ministry of Foreign Affairs and the Foreign Office of the NSDAN (the academy at one time emphasized the protection of German culture outside of Germany). Not being a specialist in the behind-the-scenes struggle, in April 1937 Haushofer called for re-elections of the leadership of this institution, which sealed the fate of the academy. Why the post of director of the academy was offered specifically to V. Wüst, is still unclear, but, one way or another, it was in the hands of the Ahnenerbe and Himmler's scientific ambitions. Sievers wrote to Himmler at the time that once Wüst became president, the influence of the SS in the academy would be more than substantial. The curator Ahnenerbe could not become the full-fledged director of the academy, as he shared this post with the Bavarian Minister of Science Ludwig Siebert.

Contrary to Sievers' expectations, Wüst never turned the "Deutsche Akademie" into a stronghold of the SS. But the Reichsführer did not care - he was well aware that the "German Academy" was not as important as the "Goethe Institute" created in 1932, which controlled all cultural and educational programs abroad. However, the post of one of the directors of the academy gave Wüst great weight in society. It was for this reason that in 1940 Rosenberg tried to remove him from this position. It is significant that Himmler was ready to sacrifice his collaborator without even consulting him. Extremely interested in the cooperation of his "higher school" and the "German Academy", Rosenberg turned to R. Hess, proposing to introduce R. Harder on the board (he did not yet know that this scientist had already decided to go to the camp of the Reichsfuehrer SS ). "Here the identity of Professor Wüst is questionable," Reichsleiter wrote in a letter to Hess, "who, as before, has no weight in the Party." Rosenberg proposed dividing control of the academy (after Harder had been brought in) between the "higher school", the Ministry of Education and the foreign department of the party. Upon learning of such a proposal, Himmler decided not to fight further for a structure that gave the SS no advantage. And he insisted that Wust resign from his post and not be drawn into the "civil war". He sent the professor a text that he was supposed to announce at a meeting of the academy's board: "Since my figure complicates cooperation between the "higher school" and the "German Academy", I decided to resign as acting director of the academy." Some time later, Wüst carried out Himmler's orders. But here

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surprises awaited him. The board headed by Siebert did not accept the resignation! Even the arguments cited by Rosenberg did not work! Subsequently, A. Beumler, a representative of Rosenberg, tried to convince Siebert that liberal forces had long been rooted in the academy, alluding to Wüst's conservative position. The change in leadership did not take place until 1942 after Siebert's death. Then both Rosenberg and Himmler lost all interest in the academy. At the same time, J. Goebbels became interested in her, who was going to use her for propaganda purposes. He had nothing against Wust, and therefore left him as director, putting his man in Siebert's place.

As this incident showed, Wüst was just a blind tool in the hands of Himmler. He could not independently implement the SS scientific policy and only carried out the instructions of the Reichsfuehrer SS. And what scientific principles did he have to adhere to if the leadership of the security detachments by that time had not developed their own clear scientific doctrine? She was hazy and vague. It is known that the main issue in this period was the problem of replenishing the scientific personnel of the SS, which in the future were to "occupy" the majority of university departments. Such ideas could be realized only in one case: if there was a rotation of teachers and the SS secured a constant influx of young specialists. But it was them - those who were supposed to receive

classical education, in the "black building" was not enough. And where could they come from if the SS did not have their own educational institutions? Ahnenerbe experts could not give a clear answer. During the war years, they tried to solve this problem at the expense of specialists from the "German" countries, but, as we remember, the idea failed. Nevertheless, for Sievers, this problem was one of the central ones; during the war years, the influx of young people was significantly reduced, since most of them ended up on the fronts of World War II. At the same time, he had to take into account the post-war plans of Himmler, who intended to turn the Ahnenerbe into an elite educational institution. It must not be forgotten that each elite, in order to maintain its dominant position, had to attract fresh young forces to itself. Where could they have been taken during the war years? The stratum of young intellectuals, brought up before the Nazis came to power, has long been exhausted.

If young people from bourgeois families, out of disgust for the musty world of their parents, chose the black uniform of the SS, then during the war years they preferred the career of officers of the Wehrmacht: or the Luftwaffe. The Waffen SS had to recruit young

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students from rural areas, who, in terms of their level of intellectual preparation, were not suitable for the role of future professors.

Then it was decided to try to find a way out in the National Political Educational Institutions (Napolas)<sup>1</sup>. These elite schools for children were created by B. Rust in 1933 on the basis of former state boarding schools and cadet schools. Almost immediately, these schools came under the patronage of the SS. In 1937, Obergruppenführer August Heismeyer, head of one of the SS Main Offices, was appointed inspector of the National Political Educational Institutions. From that time on, they were regarded by the SS as their own educational institutions (Himmler henceforth did not even try to exert influence in any other sector of school policy). In 1938, on the eve of the war, there were 21 Napolas in Germany, during the war Heismeyer created them at his own discretion. At the beginning of 1942, Sievers turned to Heismeyer with a request that suggested itself - to establish cooperation between the Ahnenerbe and Napolas. Wüst, in turn, suggested that graduates be immediately enrolled in universities. In one of his speeches, he stated: "The university should not be preceded by humanistic gymnasiums of the Renaissance or Romantic period, but by the Indo-German National Socialist gymnasium of the folk type." This phrase showed that often the "head" of the SS did not know what their "hands" were doing. Wüst, it turns out, did not know that there were no Indo-German National Socialist gymnasiums and that the Napolas were not such at all. It is noteworthy that these educational institutions were not at all going to get rid of the "fetters of the old traditions", especially since their leadership did not perceive them as fetters. If SS Standartenführer Walter Wüst did not know that the humanistic scheme of education dominated in Napolas, then Professor Wüst must have known that not only Latin, but also Greek was taught in Napolas. Wüst must also have known that Heismeyer had contacted Himmler in November 1941 about this, and the Reichsfuehrer decided that new establishments set up outside Germany should be of the same character. How was the information exchange system within the SS built if the functionaries who dealt with similar problems knew nothing

about each other?

<sup>1</sup> We kindly ask you not to confuse the Napolas system with the Adolf Hitler Schools, party educational institutions for children. In the Napolas, which were subordinate to the state, the emphasis was on academic and applied education, while in the Adolf Hitler Schools the teaching was purely ideological.

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Under such circumstances, it is not at all surprising that cooperation between Napolas and Heritage of the Ancestors never began, especially since the Ahnenerbe began to gradually abandon its reliance on the old universities. Now ideas of creating their own "cadre SS university" soared within the research society. About this in the management of the society



started talking in early 1941. This was facilitated by the Salzburg Gauleiter Rainer, who, inspired by the Salzburg Science Weeks, decided to turn the local university into an SS institution of higher education. From that time on, the Ahnenerbe became the actual guardian of this Salzburg University. Unlike many other oozes, this one didn't go on the back burner. This idea was first expressed in a private conversation between Reiner and Wüst, Sievers, and Schäfer at the beginning of 1941. And in the summer of that year, it was already officially discussed at the Ministry of Education. Schaefer became interested in this project, because after the creation of the Tibetan Institute in Mittersiel, he planned to take the place of Wüst, who was slowly losing ground. But these ideas were not destined to come true. The idea of an SS university turned out to be unrealistic. Perhaps this was facilitated by the fact that Heydrich decided to create it not in Salzburg, but in Prague (it is known that Sievers had already selected the necessary employees). The assassination of Heydrich by Czech partisans put an end to the Prague developments - by that time no one remembered Salzburg.

Perhaps the Ahnenerbe abandoned this idea due to the fact that the research society did not have the strength. It has already tried - to cooperate actively with the imperial universities in Posen and Strasbourg. This cooperation gave Ahnenerbe a new impetus. This was at least indicated by the fact that in 1941 Sievers wrote to the front to one of his former employees, so that he would not worry about his work in higher education, since v. In the near future, the aforementioned universities would require competent teachers. Some time later, these hopes were justified.

A number of interesting circumstances are connected with the activities of these imperial universities. It was they who were to become the elite Nazi institutions of higher education. Moreover, they were regarded as scientific bastions of the German world in the West and East. But, despite such politicization of their goals, they were engaged in very practical activities: in Strasbourg it was military medicine, and in Poznań it was agriculture. :

The confidence of the Ahnenerbe authorities that, having received a new field of activity in Poznan and Strasbourg, it could significantly influence the scientific policy in the Reich, was replaced by disappointment;

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niem. New educational institutions were not at all going to fall under the control of the "Heritage of the Ancestors".

The earliest SS uniform was put on in Poznań: the rector of the Imperial University there was an SS Standartenführer. But he flatly refused to cooperate with the Ahnenerbe, as well as with the publishing house of Reinhard Heydrich, based in Prague. In April 1941, Sievers reliably informed his department heads that Himmler was going to establish an Institute of Folk Studies at this educational institution. It was planned that this structure was to be headed by Heinrich Garmyants and Herbert Weinelt. But this plan failed.

Strasbourg University brought no less disappointment to Sievers. Although a very large number of SS men worked in it, its leadership preferred to communicate directly with the leadership of the SS, bypassing the Ministry of Education and the Ahnenerbe. When Sievers found out about this, he became wildly indignant - this was contrary to many years of practice, but he could not do anything. Attempts to create a department of Celtology here were not crowned with success either. It was planned to open it especially for the Berlin scientist Ludwig Mühlhausen. But she never came into the world, despite the earnest pleas of Sievers, Mentzel, and many senior SS officers. There was no doubt: in the SS "state" personal interests in the field of science were much more weighty than common tasks. By that time, there were more than enough SS professors, but not all of them were eager to coordinate their activities with

Research Society. In addition, it was doubtful that the Ahnenerbe could, on its own, liquidate all the other scientific research projects independent of it.

centers. Ahnenerbe swallowed a bitter pill in the form of Poznan and Strasbourg and decided to return to its original tactics.

In April 1941, Sievere told the Munich collaborators that the order of the Reichsfuehrer SS of 1938 "On the introduction of scientific employees into the universities" during the war years was more important than ever. But this "Trojan horse" tactic required from the functionaries at least general knowledge and great skills, as a maximum of a scientific degree. By that time, a lot had changed - everyone who did not have an academic education was taken out of the Ahnenerbe state (the only exception was K. Weigel). With regard to Ruppel and Grönhagen, this was only an excuse to get rid of amateurs. which discredited Ancestral Heritage rather than benefited it. The same was the case with the defense of dissertations. For the majority

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young specialists, this was almost a prerequisite, but only Schaefer, Plassmann and Bomers were able to cope with this requirement. The fact that the Ahnenerbe was very kind to applicants for a scientific degree was shown by the example of Gögginger. A Volksdeutsche from the Baltics, an evangelical priest, Wolf Gögginger, joined the SS at the beginning of 1940 and renounced his faith and profession. Himmler, who drew attention to this Balt, decided to use him in the Ahnenerbe. He received an education at the University of Munich at the expense of the SS (as you understand, W. Wüst contributed to this). The new employee showed such great promise that the curator even offered to write him a dissertation on the history of religion. It was planned that after that he would prepare a "Report for SS officers on scientific and religious issues." In fact, he was instructed to develop a scientific interpretation of the SS ersatz religion. A brilliant career awaited Wolf Gögginger, but chance intervened - he fell out of favor with the Reichsführer because of his rare boasting (at every opportunity he trumped his acquaintances with a personal acquaintance with Himmler).

Even those who received a decent education and defended a dissertation did not always manage to find work in higher education, and they essentially became hostages of the Ministry of Education. Sievers' attempts to arrange Martin Rudolph for a department of German construction studies failed. Otto Huth managed to get a job as a mere freelance teacher of history at the University of Strasbourg (even this insignificant result cost Sievers many nerves). But even here there were unpleasant surprises: in December 1941, the Ministry of Finance refused to allocate money for this rate.

Somewhat more fortunate was Plassmann, who in 1944 became a full-time lecturer at the University of Bonn. He even took the post of head of the department of German ethnography. The Ahnenerbe had had plans for it since 1940 and tried to place one of Garmyants' students, Erich Röhr, there. Oddly enough, Heritage of the Ancestors managed to implement this idea in 1942. And again, by chance - Rohr died during the bombing, and the place again became vacant. Then Sievers offered this position to Plassmann. He, without hesitation, agreed, especially since he had already read a lecture course in Bonn since 1941.

More or less significant results were achieved in the field of ancient history. But this was by no means predetermined by the fact that the Ahnenerbe had excellent developments in this area; under the wide roof of the "Heritage of the Ancestors" were all those who had at least some scientific work on ancient history. Rosenberg and Ray

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nert, meanwhile, contacted amateurs who were not known to science at all. Taking into account the strained relations between B. Rust and A. Rosenberg, it is not surprising that the Ministry of Education preferred to offer jobs to candidates recommended by the Ahnenerbe, and not to the Reichsleiters. Without any doubt, the research society only benefited by having such specialists as Yankun, Schleif and Schwantes, to whom, with

were sympathetically treated in the Ministry of Education, the Union of Ministerial Officials and Functionaries of the Ahnenerbe was based on an effective struggle against the amateurish trend in historical science. Sievers, Yankun and Mentzel discussed more than once among themselves the prospect of placing their own people in all historical departments. At the beginning of 1941, an extended meeting was held, in which the leadership of the Heritage of Ancestors and Mentzel took part. It discussed each specific case of the future "invasion" of educational departments and bodies of protection of historical monuments. The Ahnenerbe showed particular zeal in shielding three historians: Wilfonsender, Yankun and Bomers.

The Austrian Wilfonsenler, who until 1941 worked in Innsbrück, received an offer under the patronage of Ancestral Heritage to head one of the departments at the University of Vienna, which he naturally accepted with pleasure. The case of Asin Bomers is also worth mentioning. Hollander, whose career was divisive both then and now, after the occupation of the Netherlands was appointed as an adviser who was supposed to maintain contacts with local nationalists. This did not give him real power, but allowed him to show himself as a central political figure in local scientific circles, which was immediately noticed by Sievers. In the autumn of 1941, Bomers found himself at the University of Groning, where he showed himself within the Frisian national movement, which claims to be a cultural identity, an ardent protagonist of the SS. The third historian, the well-known Herbert Jankuhn, still played a leading role in the camp of Hans Reinert's opponents. At the beginning of 1941, as director of the museum in Kiel, he received an invitation to teach at the University of Rostock. Since the plans of the Ahnenerbe to create under him a department of the history of the early Middle Ages in Kiel ran into financial difficulties, he spent the rest of the war in Rostock, where he did not actually engage in any social and political activity.

The above facts show that the alliance between Ancestral Heritage and the Ministry of Education was not so fruitful: only individual scientists managed to get jobs at universities, Wilfonsenler, although he ended up at the Vienna University

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site, but this proposal was made to him only a year after his conversation with Sievers. Rust's department was not at all involved in the case of Bomers - his appointment to the University of Groningen was decided by the Reichskommissariat of Holland. In the Jankun situation, it was evident that the Ministry was simply unable to introduce a new tenured professorship in Kiel.

Many signs showed that after 1940 the traditional alliance between the Ahnenerbe and the Rust Ministry was cracking. The scandal around Lothar Zott showed that mutual distrust was constantly growing between these two structures: Zott was sent by the ministry in the fall of 1939 to Prague, about which the Heritage of Ancestors was not even informed. The crisis reached its peak in 1943, when the functionaries of the Ahnenerbe blamed ministry officials for all the failures. "The fault lies with the Reich Ministry of Education, not with us," Sievers fumed in February 1943 when he was contemplating the transfer of Zott. Perhaps then the situation was resolved because the RSHA put pressure on Rust. After the war, G. Garmyants believed that such pressure did not at all interfere with cooperation between the research society and the ministry, but he rather embellished the situation, not too good ties between the SS and the Ministry of Education deteriorated so much by the summer of 1943 that even the option of replacing Rust with his post. Gauleiter Unbereiter, Nazi student leader Scheel, and former Hitler Youth leader Baldur von Schirach were considered as new ministers. This inevitably led to a decline in Himmler's authority in the eyes of educators. It was finally undermined by the scandal around Garmyants. Heinrich Garmyants, tenured professor at Frankfurt University, head of one of the departments of the Ahnenerbe, general patron of the Ost department, head of one of the departments of the Ministry of Education, SS Obersturmbannführer, in early 1943, appeared before the SS "court of honor" on charges of plagiarism. In 1944, he was forced to leave all his posts in the SS and work only in the Ministry of Education. After the war, he spread the version that this happened because

for disagreeing with the political guidelines of the SS. After the conflict with this scientist, Heritage of the Ancestors could only rely on Rudolf Mentzel in the Rust Ministry. It was he who had the chance to start the mechanism of the German scientific machine, which during the war years gave more and more "failures". On May 18, 1943, Mentzel asked the Reichsführer to place W. Sievers at his disposal as head of the public presidium of the Imperial Research Council, with whom he had long maintained comradely ties.

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After 1942, the Imperial Research Council financed and supervised the implementation of most natural science projects, including military medicine. Sievers's invitation to take a far from last position was not accidental. It cannot be said that Himmler benefited directly from this appointment. Sievers himself was not given any power or the right to make his own decisions in the council - he had to receive Mentzel's approval in everything. On the other hand, the leadership of the Ahnenerbe, bogged down in the experiments of Hirt, May and Rascher, membership in this organization helped with the reports that it had to provide to the council. In addition, Sievers, moving around in the scientific community, found those niches in which the "Heritage of the Ancestors" could show itself in the best possible way. However, it was out of the question that he determined scientific policy or had influence in the universities.

The fact that Mentzel invited Sievers and not Wüst was due not only to his exceptional administrative experience. This step was primarily a reflection of the real power that Sievers and Wüst had at that time in the Ahnenerbe (Himmler believed that the Munich professor was not very successful in implementing the scientific policy of the SS). In the spring of 1944, Mentzel invited Sievers to become the curator of higher schools. For the former volunteer of the technical institute, this appointment was the pinnacle of his career in the field of education. One way or another, but after 1939 the Heritage of Ancestors did not move one iota towards its cherished goal of becoming an academic structure: it could not have a real impact on higher education.

The failures in higher education were very painful for Heinrich Himmler's research society. But much more depressing was the fact that by 1945 it had not been able to gain primacy in ancient history and culture. An area for which the Ahnenerbe considered itself traditionally responsible. After the outbreak of the war, the archaeologists of the Heritage of the Ancestors were full of hope that they would be able to carry out their own excavations outside of Germany. But these hopes were not destined to come true – with the exception of the Unterwisternitz excavations in South Moravia, not a single major archaeological project could be implemented. The situation was somewhat different with Khaikhabu, where Yankun worked. The measures that significantly limited the humanitarian activities of the Ahnenerbe in early September 1939 did not affect Yankun in any way. At that time, he did not conduct excavations, but was exclusively engaged in the production of diagrams and drawings of this site. But already in the next goal, Sievers sent a letter to Himmler, in which he expressed the opinion that about

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due to the excavations of Khaithab during the war, at least in small volumes are necessary, since it is not only about studying, but also about saving a monument that is in danger. In March 1940, the imperial head of the research society assured Jankun that he would be given even more funding for the excavations of Khaikhabu in 1940-1941 than had been planned in 1939. But in fact, the work in Khaikhabu stood. Jankun, absorbed in his scientific tasks in Kiel (museum director, university assistant professor, publisher of the Kiel Gazette), could not devote enough time to his favorite archeological project. And although Sievers spoke of Khaithaba as "a treasure that was discovered and preserved only thanks to Jankun," he did not miss the opportunity to give the scientist a "special assignment" outside Germany, which did not allow him to appear in Schleswig-Holstein at all. The learned archaeologist only managed to publish his monograph dedicated to Khaithab. Real excavations continued only after the end of the war.

In order to continue the work begun before the war, the research society "Heritage of the Ancestors" tried in every possible way to prove their significance for military policy. Sievers placed particular emphasis on the protection of monuments that were in danger. In the situation with Yankun, it was about creating an airfield in the immediate vicinity of Haitkhabu. In November 1942, Sievers, together with Jankun and Schwantes, managed to convince Field Marshal Milch through the Reichsführer SS! spare this archaeological reserve. At that time, all the activities of the Ahnenerbe in the field of ancient history were limited exclusively to the protection of monuments from bombardments and artillery shelling. This occupation acquired special significance only in 1944, when the Allied troops were ready to enter the territory of Germany. Then 9,000 people were sent to Haithaba, which bordered Denmark, under the guidance of the historians Kersten and Telling. Here they mainly built anti-tank ditches and traps - there was no talk of saving the monument. In November of the same year, the Ahnenerbe was entrusted with the protection of historical monuments on the western borders of Germany. This work was facilitated if only by the fact that in December 1944 Himmler was appointed commander of the Army Group "Upper Rhine" in the Western

Milch, Erhard (1892-1972), Field Marshal of the Luftwaffe, deputy to Hermann Göring. In 1941-1944 Milch was Chief Aviation Inspector. In the intrigues constantly taking place in the environment of the Führer, Milch supported the Goebbels-Speer group, which opposed Martin Bormann. In 1942, Hitler temporarily placed Speer and Milch in charge of the Third Reich's communications routes.

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front. This suited the Reichsfuehrer himself, who had long dreamed of feeling himself not only a commander, but also a defender of historical monuments.

But for Sievers, such assignments were by no means signs of collapse in a sector where, until recently, he could boast of significant achievements. Despite the fact that excavations outside Germany were insignificant, he believed that, acting in the Czech Republic, Poland, Slovakia and Serbia, the Ancestral Heritage strengthened its position, since it saved conservative historians from Rosenberg's dilettantes. Although we must not forget that such a "protection" was just a cover for robbery and enrichment at the expense of the conquered peoples.

This was the case with the SS excavations at Urstatt (today's Biskupin) in the province of Poznań. Considering that the accession of the Warthegau! to the Nazi Reich fell under international law, any archaeological expeditions on its territory, and even more so the export of finds from Urstatt to Germany, were crimes. SS archaeologists worked there under the supervision of the deputy head of the excavation department, Hans Schleif, who was interested in Polish sites as early as the early 1930s. He had no doubt that the inhabitants of this 2,500-year-old site were representatives of a sedentary culture, and, undoubtedly, were the Slavs, who were the forerunners of the Poles. But for political reasons, he preferred to present his scientific conclusions in a very specific form. Local residents, in his opinion, set as their main task not to curb the forces of nature, but to restrain the onslaught of the Germanic tribes. Thus, he predetermined the dominant position of the Germanic race, which in ancient times tried to conquer the Slavic lands. Schleif's propaganda conclusions were by no means typical of all Ahnenerbe experts involved in antiquity and archeology. Schleif specialized in opportunistic, "ideological" excavations. These included the excavations of Greek Olympia, which he conducted in 1940. It was an obvious order that came to the Ahnenerbe from the imperial sports director. Participation in the excavations of Olympia freed G. Schleif from all assignments in the "Heritage of the Ancestors". This did not at all prevent him from keeping his finger on the pulse and soon becoming G. Yankun's deputy in the excavation department.

Anenerbe preferred to enter the territory of the Balkans with old, authoritative scientists. Among them was Professor

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{ Warthegau is the name of Western Poland after its annexation by the Third Reich. This territory became one of the Gaus of the Nazi state.

R. Schmidt, teacher of Hans Reinert. Even before the war, he was extremely negative about the ambitions and populism of his student. This not only made him an opponent of Rosenberg, but also brought him to Himmler's camp. But even here he did not get along - he was not satisfied with the SS demands. Then he decided to leave for Croatia, where, together with local scientists, he began to excavate the castle of Vucedol. He did not interrupt his "scientific emigration" even when the German troops in April 1941 brought with their bayonets the Ustasha state of Hitler's puppet "leader" Ante Paveliĉ. Schmidt's independent research was bound to come to an end sooner or later. Ahnenerbe decided to take advantage of it and sent a historian to excavate the Sarvas (Hirschfeld) castle. He stayed there until 1944, after which he preferred to return to Germany, taking with him the results of excavations and his own research.

It is quite obvious what the "Heritage of the Ancestors" poured into, penetrating into the territory of Croatia. The Research Society wanted to gain control over the Croatian historians with whom it hoped to establish scientific contacts. It remains unclear whether the good-natured Schmidt shared this idea of Sievers. But one thing is clear: Sievers did not support this German scientist out of disinterested considerations: this was indicated by the phrase in a letter to Wilfonsender that "Schmidt has been returning to Germany for too long." Here, in Croatia, the SS again wanted to receive full and unlimited control. Ahnenerbe was ready to protect only those who could help his political ambitions. In this case, Sievers was not interested in Schmidt's scientific merits, but in his excellent connections with Croatian scientists. Ironically, it was Schmidt who interceded at the Nuremberg trials for Sievers, who found himself in the dock, stating that the imperial leader of the society was an altruist who cared only about science. Apparently, the naive scientist did not understand that he was just a trump card in a political game.

Ahnenerbe pursued similar goals in Serbia. The cover, as in Croatia, was the "protection" of historical monuments. In the autumn of 1942, Professor Unferzagt, director of the Berlin State Museum of Early and Ancient History, went to Belgrade on the instructions of the Ahnenerbe. Back in 1931, with the consent of the Belgrade government, this scientist tried to find the remains of the Illyrian

! Paveliĉ, Ante (1889-1959) - head of the Croatian terrorist fascist organization Ustaše. In 1941-1945, he headed the puppet Independent Croatian State, created in April 1941 with the support of the Nazis and Italian fascists.

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princes near the castle of San Erasmo on Lake Ohrid. Ten years later, the puppet government of Serbia agreed to continue these studies, which gave the Heritage of the Ancestors a free hand with respect to all historical monuments. Sievers slept and saw how he would take control of all Serbian scientific undertakings. Given that similar work was being done in Slovakia and Croatia at the time, Sievers was on the verge of gaining control of historical research throughout southeastern Europe. On February 14, 1942, the Serbian government transferred to Himmler (and, consequently, the Ahnenerbe) unlimited power in the field of studying all non-Slavic monuments of culture and history. It is interesting that these works should not have been paid for. Ahnenerbe, but the Serbian government itself.

The work begun by Unferzagt did not have much success from a scientific point of view. He organized excavations near Belgrade, he hid all the finds from bombing in the basement of the city savings bank. The most valuable materials were photographed, but in the autumn the situation at the front put an end to the archaeological excavations, and Unferzagt was forced to return to Germany.

An employee of the Serbian project was a certain Count Adam Orzic, whom the Ahnenerbe patronized back in Vienna. He became interested in Heritage of Ancestors, if only because he maintained good relations

relations with Tsar Boris, who in 1939 proposed to the curator Wust to conduct a series of excavations in Bulgaria. In 1942, during a conversation between Sievers and Himmler, during which the fate of the military medical experiments of the Ahnenerbe was being decided, the Reichsführer agreed that his research society should begin activities in Bulgaria. And although this project was never implemented, it vividly showed how the Ahnenerbe organized its "scientific expansion" outside of Germany. This becomes even clearer when you know that historical research for a number of units of the NSDAP was not only a matter of prestige, but was of great ideological significance. And here, Himmler's methods of work were no different from those of Rosenberg. Both of them seemed to be competing to see which of them would quickly occupy areas of activity that were not controlled by anyone. Himmler managed to get around Rosenberg in the protectorates, Slovakia and the Balkans. But this did not prevent the administration of Reichsleiter Rosenberg from creating in Budapest and Zagreb the so-called "German Institute" from the wards of H. Reinert. The fact that it was too early to celebrate the victory over his competitors, Sievers realized in 1942, when Reinert began to interfere with the Sonderkommando Jankun operating in the south of Russia.

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On July 17, 1942, Hitler finally satisfied the ambitions of the party philosopher, who remained a "minister without portfolio." He appointed Rosenberg Imperial Minister of the Eastern Occupied Territories, but even after that, Rosenberg did not calm down - the post was rather nominal, especially since the imperial commissar of Ukraine Erich Koch, formally subordinate to him, ruled in his residence in Rovno, without even consulting with him as with his superiors.

Rosenberg used every excuse to make himself a bigger figure in the east. Among other things, he counted on unilateral control in the matter of "protection" of monuments of culture and history. In fact, the concept of "protection of cultural property" has never been popular in party usage. Contemporaries interpreted it each in their own way, and only Rosenberg clearly defined that "protection" meant robbery. In 1940, he created the so-called "Working Headquarters of the Reichsleiter Rosenberg", which appropriated art objects and libraries from occupied France (later they were planned to be used for the activities of the "higher party school"). In this structure, there was a "Special Headquarters", which was personally led by Hans Reinert. It was he who was instructed, after the corresponding order of the Fuhrer, to organize "cultural-historical" work in the eastern occupied territories (read, in the occupied territory of the USSR).

When at the end of 1941 Yankun's "special mission" was planned in the south of Russia, the employees of the Ahnenerbe did not even guess what obstacles they would be placed in the Ministry of Eastern Territories. On December 12, 1941, Sievers asked Himmler's secretary Brandt to clarify whether he needed to coordinate plans with the new imperial minister and his subordinates. Himmler believed that it would be inappropriate if the Ahnenerbe in the eastern territories were to a certain extent subordinate to the ministry there. But working there, it had to make preparations for the development of the Middle East and the Indo-German space. In this case, the Reichsfuehrer meant Nersia and India. But the Ahnenerbe, despite all efforts, did not get into these regions, but the SS scientists had to obey Rosenberg, acting in the Ostland and Ukraine commissariats he created. In many ways, the Ahnenerbe was lucky that the areas in which it showed heightened interest lay outside the boundaries of Rosenberg's power. The Caucasus, the Kula expedition of Schaefer was planned, was under the control of the imperial commissar A. Shikendania. Kharkov was ruled by the military and lay outside the commissariat "Ukraine". It was more difficult to work in the Dnieper region, where Heritage of Ancestors wanted to work

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ready for study. The district of Dnepropetrovsk was under the jurisdiction of Commissioner Koch. Crimea, where it was planned to continue the same research, was generally a closed military zone. Eventually it had to be managed by Gauleiter A. Frauenfell, Rosenberg's man. Seeing this situation, Sievers was seriously worried that the Rosenberg Ministry and Reinert's headquarters would stick sticks in the wheels of the Jankun Sonderkommando.

Yankun responded to all inquiries about planned activities to the Ministry of Eastern Territories in an unhelpful manner to say the least. The situation was critical. Then it was decided that the Sonderkommando Ahnenerbe would actively manifest itself in the "neutral" regions of occupied Russia, that is, where clear administrative control was not established. According to the logic of things, Yankun was supposed to transfer all the finds and materials to Rosenberg, but in reality everything was the opposite - he took them to Germany both from the "neutral zones" and from Eastern Ukraine. A clash between rival factions was inevitable. They missed each other in Kharkov and the Crimea, but collided on the Dnieper. As we remember, Yankun has long been interested in Goth monuments in southern Russia. And here he showed a rare flair. In November 1942, in his memorandum, he wrote the following: "The implementation of a large archaeological project will inevitably lead to a quarrel with the working headquarters of the Eastern Ministry. Meanwhile, civil administration has not yet been introduced in Crimea. Therefore, it was advisable that the Reichsfuehrer SS secure the right to excavate in this area while they have not yet begun. Here Jankun deftly decided to use Himmler as an imperial commissar to strengthen the German people. After all, it was in his jurisdiction that the question of the resettlement of the Tyroleans in the Crimea was in charge! But neither Sievers, nor Professor Jankuhn, nor the Reichsfuehrer himself realized that the vague powers that Hitler had entrusted to Himmler in his time did not allow resolving the contradictions between Rosenberg and the SS specialists.

The aggravation of relations between Himmler and Rosenberg, who received the post of minister, was reflected primarily in research work. Rosenberg received this position thanks to M. Bormann, who was going to destroy the dreams of the SS chief of unlimited power in the east. From that time on, Himmler did not intend to ask anything to the party theorist. He began to use the security forces and the police as a tool to fight the bureaucracy of the Ministry of Eastern Territories. It was not difficult, because the completeness of police power in this region was handed over to Himmler by the Fuhrer himself. It seemed that, as Himmler acquired,

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apart from his original police functions, such tasks as the fight against partisans, the "solution of the Jewish question", the organization of the resettlement policy, the formation of Waffen SS divisions, his relations with Reichsleiter Rosenberg were to be aggravated. But it was at this time that the rapprochement of the two Nazi bosses began. Rosenberg needed a strong ally against his recent friend Martin Bormann. The mediator in the negotiations between them in July 1942 was the chief of the SS Main Directorate, Gruppenfuehrer Gottlob Berger, who since 1941 had dealt with the affairs of occupied Russia in the office of Alfred Rosenberg. But the union was not destined to last long. The Reichsfuehrer appointed his paladin to the post of secretary of the Ministry of Eastern Territories and again began to interfere in the plans of an old rival. In conditions when Rosenberg could not even break through to Hitler, he found himself isolated, devoid of any allies. Meanwhile, Berger used his caustic mind against the trampled Reichsleiter - after [1944, in conversations he often called his department "the imperial ministry of the short-lived occupied territories."

There is no doubt that now all these contradictions can only be explained by the insufficiently clearly defined powers of certain bosses and functionaries. It is significant that the Fuhrer often forbade his paladins from those activities where they could achieve the greatest success. By doing this, he confused the already not simple Nazi hierarchy, which, in his opinion, should ideally reflect the essence of the Fuhrer state. Since the Third Reich was, in the words of one historian, "a chaos of obscure competencies", there is no point in asking who was "right" or "guilty" in this struggle.

Seeing the inevitability of contradictions, Himmler in the fight against Rosenberg tried to follow the path of minimal losses. In practice, the Ahnenerbe had to avoid open conflicts with the office of the "party dogmatist". They could go sideways for the SS. Himmler wanted to show all of Germany that he did not start this fuss. So, for example, in 1940 he defiantly refused in favor of Rosenberg from a scientific project concerning the Peace of Westphalia. When



In the fall of 1941, the Reichsleiter noticed that the soldiers at the front had nothing to read {!!!}, Himmler immediately announced that the SS would take an active part in the book collection campaign.

But this was only an appearance - in fact, the struggle for ancient history continued until 1945 itself. Neither side has been able to win here. Reasons for mutual resentment and friction were far from joking. Let us recall, for example, the case of the recruitment of Rosenberg's employees (in Heritage of the Ancestors they took this very seriously and even developed special plans). Only during 1943 did the SS research

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This society managed to lure three significant figures to itself: the Volksdeutsche from the University of Rostock, Professor Miller; the Ukrainian historian Nasternan from Limberg and the Swedish count, professor Eric Oksenstirn, who received a scientific degree in Berlin only thanks to Reinert. In all cases, "defectors" from the Reinert camp received significant benefits and privileges. In the summer of 1944, one of Rosenberg's employees indignantly wrote that the Ahnenerbe was luring all promising specialists. But in fact, the "baiting" that was used so effectively by the Ancestral Legacy was a common practice in the Third Reich. Rosenberg himself used this technique more than once. His employees even tried to "kidnap" a figure like Herbert Jankun! The prehistory of this adventure was as follows. In the summer of 1940, Rosenberg agreed with the Gauleiter of Kiel (as we remember, Yankun worked there) on the creation in this city of the Institute of German Studies, which was to become a branch of the "higher school". And then Yankun was made a tempting offer to head this structure. Jankun did not give a clear answer for a long time, on October 3, 1941, the "last round of negotiations" took place between Jankun and representatives of Rosenberg, during which the professor emphasized that he was still devoted to the Reichsfuehrer SS and the Ancestral Heritage. The agreement was not reached. Moreover, Jankun recorded this conversation and handed it over to Sievers. This document immediately turned up with Mentzel as proof that in his fight against Himmler, Rosenberg aimed primarily at the Ahnenerbe. In February and March 1942, the representatives of the Reichsleiter again came up with the old proposal to Yankun, but he again refused. In these conversations, he firmly emphasized that Reinert was the main obstacle to such cooperation. It seems that such firmness was prompted by Sievers, who was afraid of losing a valuable specialist. He immediately began to consider options to meet the needs of the eminent archaeologist: here we mentioned the generous financing of the excavations of Haitha bu, and active academic activities, and the "special assignments" of the Reichsfuehrer. Rosenberg lost interest in this scientist only in 1944, after four years of unsuccessful attempts to drag him to his camp.

Why did Rosenberg decide to "recruit" Yankun? Wel worked in Ahnenerbe and other equally talented historians. He had his own ulterior motives for this. This was primarily due to the fact that the old opponents of amateurs from history again turned to the idea of creating the Imperial Institute of Ancient and Early History. It is not difficult to guess that it was Yankun who was supposed to be at the head of this organization. Negotiations between

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The Ministry of Education and the Ahnenerbe had been talking about this even before the war, but a consensus was reached only in May 1940. It was then that Mentzel and Sievers, alarmed by Reinert's plans to create a similar institution, decided to stop them. They had to hurry up: Rosenberg was already planning the creation of the Institute of Ancient and Early History of the Eastern Space in Budapest; and since June 1941, rumors began to circulate in Vienna that the Reichsleiter was going to establish a European Research Institute, which was supposed to seriously compete with the Ahnenerbe.

Then Mentzel, with the consent of the Reichsführer SS and the leadership of the Ahnenerbe, decided to use the figure of Jankun in order to interfere with the plans of Rosenberg and Reinert. In fact, in the camp of Rosenberg's opponents, no one believed that these plans were feasible under war conditions. But Mentzel had to use Jankun to finally push G. Reinert into the shadow. In his letter to Bormann, Mentzel, as an employee of the Ministry of Education who oversaw science, emphasized that if in 1933-1934 Reinert united about half of German historians, then at that time he controlled only 5-7% of them (statistics should have emphasized the futility of the "Napoleonic" plans). This time, despite Rosenberg's strong protests, the Party Chancellery decided to suspend the creation of new institutions until the circumstances of the "Reinert case" were finally clarified. As a result, both the Ahnenerbe and Reinert projects were shelved. In this context, it can be considered that this was a tactical victory for the Heritage of the Ancestors. By the end of the war, Reinert, like his boss Rosenberg, was abandoned by everyone. The pitiful remnants of the once mighty "Imperial Union of Ancient German History" could hardly claim to be the scientific center of Germany. Even the "veterans" of this union joined the Ahnenerbe: in 1943, Bolko von Richthofen was published in "Germany" (this step clearly spoke of his alliance with the SS).

Among the supporters of the Ahnenerbe was a promising young historian Alfred Rust. His case is remarkable in that in 1942 he actively criticized the thesis of Rosenberg's collaborator Julius André, who as a postulate stated the existence in Germany more than 250 thousand years ago of a highly developed culture, which, in his opinion, began to spread throughout globe. This automatically placed him among Reinert's enemies. Among them was Professor Stockar, who in 1943 was expelled from the "Imperial Association of Ancient German History". Not just expelled, but condemned by the "court of honor" of this organization.

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The fact that Shtokar ended up in the Ahnenerbe confirmed the thesis that, within the framework of this research society, purely scientific and objective research was nevertheless carried out. So what happened to this quiet Cologne professor? Why did he not please Reinert? In 1937, the press organ of the Reinert Imperial Union, German Heritage, published an article that lauded the "eagle fibula" of Gothic origin found in Czechoslovakia. The author of the material was Frederic Alam van Scheltem, who was close to Rosenberg. According to this article, he purchased the fibula from the Munich art historian Herbert Marwitz, who told him the details of this find. In 1938, at the request of Scheltem, Marwitz sold the fibula to the Nuremberg German Museum. In the meantime, this find became interested in Cologne and instructed to conduct its examination to Professor Shtokar. The conclusions of the latter were shocking - the find was a skillful fake! It is still not clear why the Reinert union believed the salesman, who had already been noticed more than once in fraud - apparently, the connection with Rosenberg had an effect (after the war, a second examination confirmed Shtokar's conclusions). Then Shtokar and his colleague from Munich, Hans Seyss, brought this story to the pages of the press. A scandal erupted. Himmler decided to use the disgraced scientist

for their political purposes.

One way or another, but it must be stated that the Ahnenerbe was unable to derive significant benefit from the scientific authorities, whom it was able to attract to its side. In addition, by 1943, the contradictions were clearly subsiding - Reinert was losing a protracted battle. But the Ahnenerbe failed to get all historical research under its control - this was shown by the example of the Czech Republic. Failures haunted the "Heritage of the Ancestors" in almost all areas of activity: in culture, in the education system, in politics. Below we need to figure out what was the reason these misfires.

#### CHAPTER 10 THE CRISIS OF THE "HERITAGE OF THE ANCESTORS"

In 1943, the Ahnenerbe was at the pinnacle of power. To an outside observer it might seem that it was a close-knit, unified, monolithic organization. It seemed, judging by the publications of that time, that it was simply saturated with vibes of activity, but the façade

research society, which was supposed to meet the claims of the regime, hid a rather shaky structure - a kind of "colossus on clay but

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gah." The contradictions within the Ahnenerbe could barely be hidden. It was decentralized, the top of society was in the deepest crisis, by this time the "Heritage of the Ancestors" had not managed to organically grow into the SS apparatus. The realization that the war was lost further corrupted the research community. One could even think that it itself disbanded its separate divisions in advance, as if foreseeing the inglorious end of the Third Reich.

In April 1942, the Ahnenerbe finally felt the charm of a long-awaited promotion up the ranks - the "Ancestral Heritage" was elevated to the rank of the Main Directorate in the personal headquarters of the Reichsfuehrer SS. The curator of the Ahnenerbe, Walter Wüst, was appointed chief of the new department (it was called Department A), and the imperial head of the society, Wolfram Sievers, was appointed his deputy. This innovation was one of the steps towards the reorganization of many long-existing but unrelated SS organizations. But practically nothing has changed in their daily life. The Ahnenerbe was never able to get rid of the character of a kind of public organization - even many "real employees" were not members of the SS.

In addition to moral satisfaction, such rearrangements within the structure of the "black order" brought undoubted financial benefits to Ahnenerbe. The economy caused by the war pushed the scientific society, weakly supported by the party and the state, to its old "sponsors", such as the German Research Society. Political orders (South Tyrol, German Scientific Action, etc.) certainly brought certain funds, but they were of a temporary nature. Now Department A could lay claim to the party budget. The result was not long in coming - in the summer of 1943, 197 of the existing 281 Ahnenerbe units began to receive permanent funding. These funds were mainly used to pay salaries to employees. The rest of the funds were received by the Ahnenerbe, as before, from various sources, mainly through the long-established Heritage of Ancestors fund. The annual receipt and expenditure of funds is now difficult to establish: in many Calculations are complicated by the fact that funds were often provided by a wide variety of organizations: the Reich Commissariat for the Strengthening of the German Nationality, the Reich Ministry of Finance, the Reich Research Council, and many others. We can only talk about approximate figures. In 1938-1939, the Ahnenerbe was able to attract 700 thousand Reichsmarks, in 1939-1940 - 850 thousand (and this despite the savings measures that were

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caused by the start of the war). Ahnenerbe received part of these funds through the fund of the same name, and part through the Dresden Bank. The SS Main Administrative Office of Oswald Pohl also contributed. Significant resources were provided through the strengthening of the German people - the work carried out by the employees of the "Heritage of the Ancestors" abroad was very generously paid. Since 1942, these funds were supplemented by money that the Ahnenerbe received through the Scientific Institute for Targeted Military Research. According to Sievers, the institute alone brought about 100,000 Reichsmarks annually. During the Nuremberg Trials, he testified that in a whole year the research society received from 700 thousand to 1 million Reichsmarks. Moreover, this did not include funds that were provided for the "German Scientific Action". In the financial year 1943-1944, the Ahnenerbe received 1.4 million for these tasks, and by no means all of them were spent in the "German" countries! Among other things, there were circles "friendly" to Himmler, who always willingly sponsored his scientific activities.

If we compare the annual budget of the Ahnenerbe, which at the end of the war averaged 2 million Reichsmarks, with the budgets of other organizations, we can say that the "Heritage of the Ancestors"

achieved some success. But it is certain, and far from flattering! For example, in its best years, the Walter Frank Institute for a New History of Germany received 255,450 Reichsmarks, which was no comparison with the financing of the Ahnenerbe. But on the other hand, before the war, the Rosenberg department received almost twice as much (in 1939 - 3.8 million Reichsmarks), which was predetermined by the support of the party and the imperial treasurer Schwarz. And the Ahnenerbe looked completely poor compared to the Ministry of Propaganda: Joseph Goebbels spent 97 million in 1939 alone! As you know, he was very generous with this money. Such a comparison revealed that Sievers, despite the unprofitability of his organization, did business very skillfully. The "puritan" Himmler did not encourage waste of money at all, which could not be said about other Nazi leaders.

Another financial indicator is the fact that, with rather modest funding, the number of Ahnenerbe employees was constantly growing, and therefore, their financial situation did not improve (this became especially noticeable in 1944-1945). During this period, Sievers had at his disposal about 300 scientific associates and several hundred people from the technical staff and the secretariat. Compared with 1940, this figure has grown by about 30% - an increase that could do honor to any military leader.

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## 11 The occult myth of Preykh

acceptance. According to the lists of Directorate A, it employed 289 people, of which 102 were women. Until 1939, their number was very small - but in the conditions of the war, female labor began to be used much more widely. Most of the men (143 people) were in the SS, the rest were assigned to the military

parts of the Wehrmacht. |

It can be seen that the SS contingent in the Ahnenerbe was predominant, but not absolute. Most of them during the war years were no longer in the Allgemeine SS, but in the Waffen SS. To have the rank of an officer of the Waffen SS was much more prestigious than to be a private in the army. This was the general trend in the development of the "black order" during the war years: the Allgemeine SS were more and more absorbed by the field units of the guard detachments, until they were not at all in their general units. Only 40,000 people remained. But what attracted scientists to these paramilitary units? Sievers from the very beginning advocated that all new members of the Preykh Legacy, as well as the old "full members", be in the SS. He was especially strict in this matter with the heads of departments. But in conditions when the Ahnenerbe played a certain role as a defender of conservative researchers, this issue was not forced, and by the end of the war, some of the leading employees of the research society did not have the SS title. Among them was, for example, Dirlmeier, who had tactfully refused such proposals for more than a year. The rest, such as Wolfgang Krause, were simply left alone. In 1945, there were 34 "civilian" employees in the Ahnenerbe, which accounted for almost a fifth of the total male staff - for the Main Directorate of the SS, this was an unforgivably high percentage.

But the "public" nature of the research society was hit hard by the secrecy that was lowered from above when it became Directorate A. Now, many employees, in particular Ernst Schaefer, before publishing any of their work, even a short note, must were to receive the personal approval of the Reichsführer SS for this. If the publication was of a scientific nature, then for this it was necessary to make a special statement (this was done, for example, by Schmidt-Rohr). Having risen to the level of the SS elite, the Ahnenerbe finally lost any hint of intellectual freedom, the sprouts of which were preserved even at the beginning of the war. After Himmler decided on July 17, 1941 that all auxiliary (including female) forces would be subordinate to the SS, the typists of the Ahnenerbe had to sign that they would henceforth be under the jurisdiction of the SS court, answering in it as for both military and civilian

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crimes. Employees of Heritage of Ancestors could get into such a court even for a minor offense: it could be a stolen light bulb or materials accidentally taken from work. Having become an important part of the SS apparatus, all employees had to be very careful in their private lives. They had to pay special attention to their families and love affairs. From that time on, they all had to adhere to the views of the Reichsfuehrer and show a special interest in increasing their offspring. Himmler did not show any leniency to his SS scientists. Now career advancement depended not only on loyalty to the regime and personal talents, but also on the presence of a family and children. It was on this that Sigmund Rascher tried to play. There are many examples of such a "career". One of H. Wirth's former assistants, Augustin Alaric, who had represented the Ahnenerbe in Brussels since 1943, received the title of SS Untersturmfuehrer only because he got married. Himmler, lacking "human material" for his Waffen SS, turned his sympathy for blond-haired and blue-eyed children into a kind of mania. After one of the Fuehrer's birthdays, Himmler spoke on the radio with an address on this matter. Initially, the text was to be prepared by Walter Wuest, but the curator of the Ahnenerbe decided to switch the arrows to Sievers. So what was Himmler talking about? He demanded that all officers and lower ranks of the SS should urgently marry, and those who were already married should have children. Naturally, all this also applied to the employees of the Heritage of Ancestors. But on the other hand, in the departments of the Ahnenerbe scattered throughout Germany, it was very difficult to monitor the implementation of Himmler's instructions. And the farther away from the "nerve center" of the Ahnenerbe was this or that department, the more its employees tried to get rid of specific SS duties. This became noticeable when the process of decentralization of the research community, which began even before the war, took on catastrophic forms in 1943. This was facilitated by the fact that on July 12, 1943, Sievers ordered the removal from Berlin of all materials that could have been damaged by the bombing. The safest place turned out to be Weishenfeld in Upper Franconia, where the SS subcamp was located. On August 16, 8 wagons of documents and equipment were delivered there from Berlin. Difficult connection with this remote place actually isolated all existing departments. The central figures of the "Ancestral Heritage" also turned out to be scattered throughout the Reich: Plassmann ended up in Guebingen, Schaefer in Mittersiel, Wuest remained in Munich, and Professor Wolfram and Otto Huth moved to a rural

terrain.

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Only the Ahnenerbe publishing house and the leadership of the German Scientific Action, headed by Schneider, remained in Berlin.

After the war, Walter Wüst declared. that the leadership of Aneneroe contributed in every possible way to such decentralization. This statement seems highly doubtful, Sievers must have understood that his power in Aneneroy only suffered from this. that the organism of the research society was fragmented, and the connection between the individual subdivisions was in danger of breaking off altogether. He was the one who tried to restrain the centrifugal forces in Ancestral Legacy. But numerous examples showed that he succeeded very badly in this (let us remember at least the failures in Bohemia and Moravian). In the end it turned out. that the almighty imperial leader Ahnenerbe could barely cope with the burden of the tasks assigned to him. He simply did not have the opportunity to deal with all cases at the same time.

But, lem no less, there was no doubt that the Ahnenerbe had become a huge organization with several forests of departments. only thanks to the imperial leader. wolf-

Ram Sievers was that intelligent technocrat from the SS. for whom organizational work has become second nature. It was precisely his management skills that were the reason that he rose to the rank of SS Sturmbannführer in a short time. although this did not become the pinnacle of his career. He repeatedly said that he was not a scientist. When he was once invited to Rome to make a scientific doc-tad. he tactfully rejected the offer: "I'm not a historian, so I can hardly talk about the historical prerequisites for the creation of a new Europe." He was a kind of midwife for all scientific research of the Heritage of Ancestors. "My task is to organize as quickly as possible half the preparation of the work required by the Reichfuehrer SS, and here I choose the one who can do it the quickest," he wrote in January 1943.

That. Sievers' position in Office A was unparalleled in the SS—it was unique in its own way. It was he who got all the honors and rewards. In 1941, he unexpectedly joined the Leibstandarte SS Adolf Hitler, wanting to join the Waffen SS as soon as possible. And although there he served only as a Waffen SS shooter, he was allowed, as an exception, to wear the uniform of a Standartenführer (the ranks of officers of the Allgemeine SS and the Waffen SS did not coincide with each other). When in 1942

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"SS Leinwand Adolf Hitler" - Hitler's bodyguard regiment. After the outbreak of the Second World War, the regiment participated in many battles on the Western and Eastern fronts.

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### Threat

Himmler offered him the position of Deputy Chief of Directorate A, he immediately agreed, although it was not a key one and, most likely, did not correspond to his ambitions. But she opened the way to Himmler's Circle of Friends. And that was already a lot - there he could make serious connections. At closed meetings in Berlin

"Lome aviation" he met with representatives of the industry and the world of finance. He was going to use them in his personal sings. In the spring of [1943], with the help of Jankun, he held a "presentation" of the Ahnenerbe in front of these people, at which he spoke about the goals and program of the society. In February 1944, he courteously circulated the Ahnenerbe Yearly Calendar among the Reichsführer's friends, attaching an SS calendar to it.

His post in Department A opened the door for him to other SS units. Now he often appeared in the RSHA and did not miss a single evening organized in the SD. These events gave him a reason to once again declare his activities. In March 1943, he organized a lecture by Otto Hoefler on the "Scandinavian lurch" at one of the evenings. and a month later he showed a documentary film about the activities of the SD and SS special units in the Crimea. At this time, Sievers, being one of the most insignificant leaders in the personal headquarters of the Reichsfuehrer. unlike many had direct access to the chief of the SS. He almost constantly dined with him, using this meal as an excuse to resolve personal matters and weave his intrigues. At the same time, he never advertised his friendly relations with Himmler, which the latter especially valued. From the Reichsfuehrer himself, he learned about the bosoms and slanders that were put on him. This information helped him to better navigate in the search for allies and neutralize rivals.

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Ahnenerbe certificate issued in the name of Wolfram Sievers

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In relations with his subordinate, Sievers was cold and always kept his distance, although he was ready to help them in solving any problem. And for most of them, he remained a mystery. His secretary recalled that her boss was a pronounced type of boss, who had some inherent weaknesses and who allowed himself to show condescending friendliness towards his subordinates. Zotz described him as "slippery as an eel and cold as ice." Plassmann said that because of his frequent bouts of melancholy, Sievers was called "Twilight Wolfram" behind his back. But his colleagues hardly knew that he loved German lyrics, knew Bach well and was inspired by playing the harpsichord. Outwardly insensitive, he never gave even grounds for such sentimental suspicions. He didn't hold back, making harsh remarks. They were especially harsh when he could not influence the situation that had developed due to someone else's mistake. Many noted that in this manner of behavior he resembled the chief of the RSHA, Reinhardt Heydrich. When the Ahnenerbe publishing house made a mistake and instead of "protectorates" printed "Czech Republic", he broke down: "I don't know what is more here: absent-mindedness or drowsiness? In any case, this is outrageous - the service of the Reichsfuehrer SS in 1943 still does not know about the disappearance of the Czech Republic. This case is quite worthy of the "Black Corps".

Even more sarcastic was this letter to the speleologist Brandt. When he wrote to Sievers about the embezzlement, he burst into an ironic rage: "This letter [which Brandt wrote] is more befitting of a rabbit-hunting society, and not an SS structure. You write to the police structure that you yourself, if possible, will try to detain the culprit. But after all, the corresponding gendarme rank should be engaged in this! So, can you apprehend the criminal without the help of the police?" The fact that Sievers was characterized by "black humor" was also emphasized by the geneticist Brücher, who helped Rosenberg's representatives on the Eastern Front. As can be assumed, the imperial leader of the society did not have much sympathy for this scientist. In one letter to the front he wrote the following: "My dear Brücher! You are a former artilleryman. You I wish you to sort things out so that you do not come back. daredevil. I hope it will be the most modern weapon. But that you will \_ sometimes recoilless guns are also suitable for direct shelling. After all, it is not excluded be fired upon?.. For us, this would be a very fortunate misfortune."

"Official press organ of the SS.

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In fact, Sievers was in such a position that, despite his post, he had much more power than his boss, Walter Wüst. Since 1939, in the Ahnenerbe, Sievers usurped essentially all the powers of Wüst. Wüst didn't care at all. The relocation of the center of power within the Ahnenerbe, although a significant event, is difficult to trace, since it did not lead to open conflicts.

At the Nuremberg Tribunal, Sievers spoke of tense relations with the curator, but none of his colleagues could recall even a hint of this. Some spoke of Wüst's somewhat irritating scrupulousness in scientific matters, but this was unlikely to be a cause for serious conflicts. The charter of the Ahnenerbe did not clearly prescribe the subordination of Wüst-Sievers relations. Sievers in his activities was completely independent of the curator of the society. The fact that, with the outbreak of the war, he began to intrude into the competence of Wüst's activities (scientific work and the recruitment of new employees), was explained by the fact that he subsequently tried to use scientific developments for his own political purposes. As you can see, Sievers went for it quite consciously. Certain contradictions, of course, could not be avoided in this case. When, in September 1939, Sievers dis-

ordered to close the newly opened new departments, Wüst expressed his disagreement, believing that this was his prerogative. In the meantime, rumors reached the curator that the imperial leader of the society was personally going to negotiate with individual heads of departments about the continuation or termination of their activities. Wust, referring to the seventh paragraph of the Charter, tried to prevent this. But everything was useless, since this clause guaranteed him only "scientific leadership of society within the framework of the orders given by the President [Himmler ]. Sievers immediately objected to him that he did not do anything without the knowledge of the Reichsführer SS. But Wust was right about one thing. True, he did not emphasize this, Sievers had to consult with him as a senior in rank. But then no one paid attention to this, since Wust, despite his SS rank, was not perceived by anyone as a boss. Although within Department A, their relationship as chief and his deputy was clearly spelled out. But here, too, Sievers was not going to obey a man in whom everyone saw a university professor, and not an SS officer. Both of them were subordinate to Himmler both as the chief of the SS and as the President of the Ahnenerbe, and the Directorate A, created in 1942, further confused the system of relations between these two functionaries. The position of head of the SS Main Directorate drew the professor even deeper into the SS apparatus, ion

had to be at least formally responsible for his profile of work at Himmler's headquarters. There was nothing surprising in the fact that Sievers was appointed only as a deputy - it was high time to amend their equal relations. Why it was Wust who was put in the place of the chief is still unclear. Perhaps Himmler saw that Sievers was already overloaded with work to take on another direction.

But one way or another, Sievers was already planning to start acting against Wust. Information about this can be found in his diary. "February 27, 1941. Sturmbannführer Brandt set a date for negotiations with the curator. The curator did not appear, saying that Brandt would conduct all matters relating to the Ahnenerbe, only with me. Sievers wrote these lines clearly not without pleasure. And the following year, the curator was actually pushed aside by the imperial leader from resolving any issues. It's not that Himmler lost confidence in the "father-confessor" (as Wüst was nicknamed by the Heritage of Ancestors employees), the episode at Heydrich's funeral showed just the opposite. Wüst was well aware that Sievers considered the Ahnenerbe as his own fiefdom. Not intending to oppose this, he became interested only in the affairs of the University of Munich, where he was rector.

But do not assume that the curator has lost all influence. He continued to supervise the German Scientific Action. In Nuremberg, Sievers rightly noted that the scientists of this department were subordinate only to Wüst. Angry, he rallied both scientific and administrative leadership in his hands. But this could not apply to work in Poland, South Tyrol. The specialists working there were only formally subordinate to the German Scientific Action, which was confirmed by verbal agreement between Wüst and Sievers. Sievers was not going to let his boss into those areas that he considered politically advantageous. The curator sometimes had to simply beg for documents relating to this activity - the imperial leader did not always consider it necessary to show them to Wüst! There were other significant cases. When Wüst, for a number of reasons, could not speak at the Hannover Conference, Sievers, not agreeing with him his decision, made him "sick". But such contradictions in the leadership of the Ahnenerbe were far from obvious to everyone. About the tricks of Sievers

not even the heads of departments knew.

With regard to Wüst as the head of Department A, Sievers acted cautiously. He settled his boss in a chic Munich apartment on Wiedmeier Strasse on the banks of the Isar, provided him with an expensive car and hoped that Wüst would calm down on this.

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Seeing such a policy, Wüst proposed on November 12, 1943, Himmler to accept his resignation from the post of curator. Himmler managed to convince him. Perhaps the Reichsfuehrer SS was



interested in the scientist and hoped that he would throw off his restraint and take a tougher position.

Wüst could not help but be annoyed by the fact that only its director, Sievers, benefited from the work of the Scientific Institute for Targeted Military Research. He was depressed that he could not even interfere with his activities. This may have prompted him to take more decisive action. On March 8, 1944, he unexpectedly appeared at a closed meeting of the institute's board, although no one invited him there. At this event, Wüst showed interest in Hirt's report on the so-called "L-therapy". A month later, he told Sievers that he would petition the leadership of the SS to confer on August Hirt the title of SS Obersturmbannführer. All this spoke of one thing: Wüst wanted to be at the center of events again. The fact that from now on he did not want to lose a single gram of his authority was indicated by a letter that he sent on March 16, 1944 to Sievers. It announced that all scientific developments carried out in the Ahnenerbe should be under his personal control. "Because I, as the curator of the society, bear personal responsibility for the effectiveness of all research, I must oversee the progress of the work." To prevent these claims from remaining empty, Wüst insisted on holding an expanded meeting of the Heritage of Ancestors leadership with the invitation of the heads of all existing departments. Such an event, which discussed exclusively scientific matters, was held for the last time three years ago. He was already forgotten when Wüst decided to use his right to influence the personnel policy of the research society. In fact, it was only an attempt to straighten up the presumptuous Sievers. Wüst turned to personnel policy only once - on April 14, 1944. Then Rascher's personal file was dealt with. But in this case, Wüst acted not as the curator of the society, but as the head of Department A. He personally held conversations with the president of the Munich police, Eberstein, finding out the details of this criminal case. When the scandal went beyond the narrow framework of the Ahnenerbe, Rascher was removed from all posts, and Wüst, violating all the regulations, personally appointed his successor (according to the Charter, only the President of the society had this right). By appointing Plötner to this post, Wüst showed strong political will, making it clear that he not only introduced him to the Ahnenerbe, but also gave him a professorship at the University of Munich.

But this burst of activity and ambition could not save the reputation of the curator. And he, realizing this, was very worried. Now it's relative

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The relations with Sievers deteriorated before our eyes. As in the case of his appointment to the post of rector of the university, he tried to find support in the Ministry of Education, but there he was refused. Sievers' intrigue did its job: rumors about the "overload" of Walter Wüst and his loss of interest in the activities of the Ahnenerbe found fertile ground in Rust's department. The name of Wüst had no weight in the apparatus of the SS either. This was noticed even in the German Scientific Action. The head of this department, Dr. Schneider, at the beginning of 1945, believed that Wüst's loss of authority was proof of the helplessness of the Ahnenerbe. But only Sievers is to blame for this and no one else. It was he who did everything possible to push back the Munich professor. But Schneider did not know about this and therefore naively wrote to the imperial leader of the society: "It goes without saying for him that tasks must be carried out by themselves, and therefore he apparently decided to resign from his functions as a leader. But this is not the worst. It is much worse that the curator is losing his authority within the SS: there, many unfairly associate his figure with our society, and therefore with our successes, attributing his failures to our account. It cannot go on like this." This was an obvious misconception, and Schneider did not see the real reasons for the curator's "imitation". But, one way or another, at the end of 1944, the chiefs of the main departments at the headquarters of the Reichsführer believed that cooperation with Wüst was a waste of time. From that moment on, attempts were made to isolate him from making any decisions, including those related to the German Scientific Action.

All these circumstances predetermined that the last months of the existence of the Ahnenerbe were associated exclusively with the figure of Sievers. But he, who constantly spent his time traveling between Berlin and Weischenfeld, was no longer a person who could put together

formless structure of the "Heritage of the Ancestors" and provide society with the necessary support from other SS structures. Sievers was a completely physically and mentally exhausted man who put an end to his personal life. At the end of 1944, he became seriously ill, but did not even think of being treated. His travels meant that even the closest employees could catch him with great difficulty. His adjutant Wolf-Dietrich Wolf wrote: "In his zeal for work, which we respected in the imperial leader of the society, he took on too many tasks. Along with this, he carried out many emergency assignments, for which he had to travel not only in Germany, but throughout Europe. To save time, he slept right in the car." As Sievers was getting all the pain

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More and more tasks, he lost control over his subordinates. This is what explained the fact that the Ahnenerbe was never merged into the SS apparatus. Even after becoming Directorate A, it did not receive any recognition or respect from other SS men, remaining the "ugly duckling" of the "black order" until the end of the war. To understand why this happened, let's take a closer look at the structural perturbations that took place in the SS in 1943-1944. Both the Reich itself and the guard detachments were not a monolith. Like the state they were a reflection of, there was a tough behind-the-scenes struggle in them.

From the very moment of its inception, the "Heritage of the Ancestors" has been at the center of this struggle, invisible to the layman. At first, this was due to the unclear status of the research society. Later, in 1938, the contradictions were dictated by the fact that even in the SS several structures were involved in cultural policy. With the outbreak of the war, these contradictions intensified so much that they crossed all conceivable boundaries. The tension around the Ahnenerbe arose primarily not because of the profile of the work in which it was engaged, but because of its attempts to establish a monopoly in this area. Not only Heritage of the Ancestors, but also other departments of the SS suffered from such inconsistencies. For example, the functions of the top police leadership were not clearly defined, which automatically led to an aggravation of relations between individual SS functionaries. The activity of the Ahnenerbe, which was of an all-German character, was not coordinated with local SS officials, which also added trouble to the research society. Thus, Obergruppenführer Martin, who operated in the district of Main, refused to cooperate with representatives of Office A, believing that they should work only in Berlin and Weischenfeld. In impotent rage he wrote to Sievers; "I emphasize that in my many years of service this is the only case of its kind. You have been coming to my area for two years in an insulting manner, without even informing me about it or informing me about it in writing. This is not only a violation of SS discipline and comradeship, but also of the elementary norms of tact. The astonished Sievers did not even find an answer to this message,

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The Ahnenerbe constantly claimed a monopoly in the scientific and cultural sphere, not only because Himmler turned a blind eye to this, but also because the rest of the SS functionaries showed rare negligence. Ahnenerbe employees usurped not only historical research, but also the functions of other departments, such as: ideological education, implementation

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science policy. Naturally, the "victims" tried to return everything back. But it was not so easy to compete with Anenerbe: having received any set of works, it did everything to interfere with its competitors. And he did it very successfully. Such a policy was promoted by the spirit of corporatism that reigned in the Ahnenerbe: all researchers and functionaries were divided into "their own" and "the rest". This scientific "chauvinism" was vividly reflected in the official correspondence between the heads of some departments of the Heritage of Ancestors.

Let us consider such contradictions on the example of the Ahnenerbe and the SS Main Directorate for Race and Settlements. By 1938, the research society had taken almost all the important

the lowest functions. It is for this reason that it has lost weight within the SS hierarchy. In 1941, the entire activity of RUSKHA was reduced to just a few issues: the issuance of documents allowing an SS man to marry; establishing the racial worth and origin of a particular person and information activities in places of hostilities. Such meager tasks predetermined that RUSHA chief Hoffmann tried with all his might to regain his research functions. And although this did not happen, Ahnenerbe was forced to cooperate with him in the field of racial issues (let us recall, for example, the project associated with figurines of the primitive "Venuses"). The work here has been structured to avoid duplication. It is unlikely that the Ahnenerbe could consider the fact that Hoffmann's employees were engaged in advising SS furniture factories as serious competition as serious competition. Still, the department of research created at Ruskha did not pose any danger to Sievers. "Because this department was created only to demonstrate the activities of the General Directorate of Race and Settlement, it can hardly have a sufficient basis for expanding its work," said Sievers. Perhaps, due to the impotence of RUSHHA, Sievers was ready to negotiate with this structure: it is symptomatic that they took place in the Ahnenerbe building. The aura of good relations persisted until 1942. Relations between these organizations began to deteriorate when, in the autumn of 1942, the Heritage of Ancestors began to penetrate into the "German" countries. RUSKHA believed that the Ahnenerbe had invaded their territory. At that time, a plan was already being developed there to create a "German Research Institute" in Norway. As we remember, this did not happen, and Sievers again went to meet his colleagues from the SS - he expressed his readiness to involve Professor Schulz in the preparation of "Operation K". But now cooperation was not on an equal footing,

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and under the complete control of Sievers. He decided to expand this practice. Sievers once wrote to Schaefer that it was necessary to establish friendly relations with the rest of the SS structures, which could be at least a little useful. "If they refuse to cooperate, then they will have to be convinced of the exclusivity of the results we have obtained,"

summed up „ his proposal Sievers. When Ahnenerbe No. offered to help Hunhäuser, which a

was engaged in genealogical studies in Norway (at Hoffmann, who led the research, at RUSHA again on the alert - the main office of the SS went.

sector to the leadership of Ruskha. Hunhäuser,

trapped between hammer and anvil

her, proposed a "Solomonic" solution - to give all the materials developed jointly to the Reichsfuehrer SS personally.

And here we have the right to ask a question; and what was the role of Himmler himself in this struggle? Answering it, we can come to the paradoxical conclusion that Himmler exercised strict leadership of his SS only in the early years of the Nazi dictatorship. At least, this thesis was confirmed by the example of the relationship between Ruskha and Ahnenerbe. First, he himself insisted on the reorganization of the General Directorate of Race and Settlement and transferred the most essential functions to the Ancestral Heritage. On the other hand, the collaboration between the two organizations in the research of "Vener" was not based on their good will, but on the categorical order of Himmler. But it was he who prevented Hoffmann's attempts to create an Institute of German Law in the east, transferring these tasks to the Ahnenerbe. And soon he again believed that Ruskha and Ahnenerbe could cooperate in Norway. Wasn't this inconstancy clearing the way for chaos within the SS "state"?

The relationship between the Heritage of Ancestors and the Main Directorate of the SS developed in a similar way. The chief of this department, Gottlob Berger, in 1940 lost the functions associated with the formation

units of the Waffen SS. Then he let the teaching of the world out of his hands. Everyone was amazed that Oswald Pohl ordered that funds for ideological education be withdrawn and transferred to the Ahnenerbe. From now on, the Germania magazine was engaged in worldview education in the SS. It is not surprising that sharp criticism of this publication was heard from Berger's department, "rather remind

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found a leaf." For once, criticism was heard and a compromise decision was made. The Ahnenerbe kept this money for itself, but in return the employees had to write articles for G. Berger's own journal. How durable this agreement turned out to be, time showed: in September 1943, the leadership of the Ahnenerbe filed a complaint with the Reichsführer that the allotted money had ceased to flow. In response, the articles of the Heritage of Ancestors researchers turned out to be irregular - in October, Sievers officially announced that they should turn in at least two articles a year!

Meanwhile, more and more new circumstances appeared that made cooperation impossible. In October 1942, the Ahnenerbe became responsible for scientific work in the "German" countries. In the Main Office of the SS, the Office of the German Volunteers (Department Ui) became responsible for these tasks. One should not think that this structure was able to pursue its own scientific policy. But since everyone took the assigned tasks very seriously, another conflict arose between the Ahnenerbe and the y department of the SS Main Directorate. According to the existing agreement, the "Department of the German Volunteers" was to exercise only political and organizational leadership in this area. Schneider, whose "German Scientific Action" had just been created, saw nothing wrong with this. In the meantime, the "Office of Volunteers" was clearly not coping with its main task - the formation of national divisions of the Waffen SS. Under these conditions, scientific tasks were relegated to the background, and besides, the department had neither the necessary experience nor the necessary employees. A similar state of affairs was immediately noticed by Sievers. In May 1943 he openly declared this in Hannover. After that, almost immediately it was decided to transfer all the scientific work to the Ahnenerbe.

But the calm did not last long. At the beginning of 1943, Associate Professor of the Cŷ Junker School in Bad Tölz, Sturmabführer Peter Paulsen violated the existing agreements. A week before the Ahnenerbe held its event in Hannover, with the consent of the German Volunteer Office, he held the First German Congress at his educational institution. About this in the "Heritage of the Ancestors" learned only the day before. The congress was held on May 8-0, 1943, naturally, without any agreement with the research community. Scientists from the "German" countries were invited to it. The formal pretext for this event was "the need to discuss many scientific questions from the most diverse fields." After the war, Paulsen swore that he did not even think of invading the competence of the Heritage of Ancestors. But in the Ahnenerbe they thought

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differently. "This congress interferes with the scientific policy of the Reichsfuehrer SS, but is not even coordinated with Department A," Schneider said sharply. Moreover, he emphasized that most of the participants had nothing to do with the SS at all. Well, this reaction is quite understandable - Ahnenerbe wanted to be the only organization controlling science in the "Great German" project.

In February 1944, Sievers decided that it was time to stop Paulsen's actions. Moreover, the latter received an invitation to head a new SS school in Hildesheim ("The House of Germany"). The Ahnenerbe seriously feared that he would be able to attract young scientists to his side. Moreover, Paulsen managed to subjugate one of the newspapers, which Sievers had his sights on. In addition, the training department of the SS Headquarters stated that they no longer needed the services of Ancestral Heritage! Paulsen became the figure who could instantly destroy the already shaky alliance between the Ahnenerbe and the German Volunteer Office. October 14, 1943

negotiations took place between Schneider and Paulsen. The head of the German Scientific Action insisted that the activities of the Scrap of Germany, as before, be under the control of the Ahnenerbe. Here Schneider acted more like a scientist than a politician. Moreover, on his initiative, Sievers offered Paulsen to head one of the departments of the Ahnenerbe (it was planned that he would receive the same name - "The House of Germany"). In this way, the research society tried to crush an uncomfortable competitor.

But Paulsen wanted much more. In November 1944, he began to insist on acting in the German higher school on behalf of the Ahnenerbe. He wanted to create a "German University" in Göttingen to gather scientists there who had not received recognition in their homeland. He planned to use the professorship itself to give lectures at the German House, whose graduates were supposed to work in a new educational institution. He was in a hurry and therefore even had time to negotiate with the rector of the University of Göttingen and the Minister of Education. But such ambitions jeopardized the plans of the Heritage of Ancestors itself. Himmler's indignant secretary Brandt then wrote to Sievers: "Why, tell me, did the Reichsfuehrer plan the creation of the Ahnenerbe as a future SS higher school, if a group of some people from the SS Headquarters creates a {"German University"}? .. Why, just I tell you, in general, there is an Ahnenerbe, if all the necessary negotiations were conducted without your participation and there have already appeared in Göttingen

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new scientists? But Brandt criticized Sievers in vain - Paulsen's plans were unrealistic.

In addition to the SS Main Office and the Main Office for Race and Settlement, Sievers managed to get along with the Reich Security Main Office (RSHA). No, he did not quarrel with the entire management at once, but with a number of its departments that wanted to raise their prestige by working outside of Germany. This concerned primarily the SD - the security service. After the outbreak of the war, the RSHA slowly began to lose its former significance, if only because its functions were transferred to the Gestapo. When on September 29, 1939, all police services were reorganized, the activities of the SD were limited only to the collection of information. Tracking political moods in society simultaneously with the SD was carried out by the Third Directorate of the RSHA, which was under the leadership of Otto Ohlendorf. His messages showed in all frankness the real mood in Germany and the growing dissatisfaction with the regime. But the Nazi leadership was reluctant to get acquainted with these reports - they preferred to wishful thinking. As the situation on the fronts worsened, Ohlendorf's messages became gloomier and gloomier, and, as a result, he began to annoy the party bosses. In particular, J. Goebbels, dissatisfied with the reflection of what response one of his speeches received in society, asked Himmler to take action. Himmler once again demonstrated a complete misunderstanding of the current situation - Ohlendorf was called an exalted cynic and "denigrator of the bright ideals of National Socialism." As a result, the Third Directorate of the RSHA was actually disbanded - most of the employees ended up in police units, and Ohlendorf himself was transferred to the Imperial Ministry of Economy, and later worked in one of the departments of the SD.

It would be logical to ask: what does the Ahnenerbe have to do with it? Everything is very simple. Sievers, making extensive contacts, did not even suspect that he had come under the scrutiny of imperial security. When he began to contact foreign scientists within the framework of the "German" project, Ohlendorf personally insisted that the Heritage of Ancestors should be checked for political reliability. In May, the Ahnenerbe was forced to invite representatives of the Third Directorate of the RSHA: von Loew and Rössner to its Hanover meeting. Having visited this event, they were unanimous: "the meeting did not have any dubious political overtones. It was this incident that marked the beginning of cooperation between Sievers and the Greater Directorate of the RSHA. It is significant that the Ahnenerbe was one of the few organizations in the Reich, which not only

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appreciated the information provided by Ohlendorf, but also tried to use it in practice.

But fate wanted Ohlendorf to disappear from the RSHA. The reorganization of the Third Directorate led to the fact that two new divisions arose in the RSHA: ShV ("Narodnost", headed by SS Standartenführer Elich) and ShS ("Culture", headed by SS Obersturmführer Spegler). Both departments were originally focused on work in the "German" countries. This brought the RSHA and Ahnenerbe closer to a certain extent. Schneider, concerned about the activity of Paulsen and the SS headquarters, visited Elich and offered him close cooperation. In the interpretation of those times, this could mean only one thing - Elich and Schneider were going to be "friends" against Naalsen. Elich emphasized that he himself worked only with information, but "it is no secret that much of what the O group of the SS Main Directorate started, had to be completed by its employees." The offer of cooperation from the side of the structure, which was not going to claim the palm, looked more than tempting. So what did Department A decide? Should the Ahnenerbe exchange dubious but safe cooperation with the SD for a powerful but exorbitant ally in the form of the SS Main Directorate? Such a question could only arise in the chaos of the SS "empire" that came at the end of the war.

"Heritage of the ancestors" again found itself between two fires. But I didn't have to choose - everything was again decided by chance. Immediately after his conversation with Elich, Schneider called Sievers and told all her details. The reaction was somewhat different from what the chief of the "German Scientific Action" was counting on. Sievers was indignant that, without his knowledge, another SS organization had begun work in the "German" sector. He made a similar complaint to Brandt. Coincidentally or not, Sievers told Himmler's secretary about the negative assessment of the activities of the SS Main Office, which Elich adhered to. And in the meantime, while Schneider was whining to win over the employees of the SD, a wild scandal erupted. Brandt was not slow to convey the details of his conversation with Sievers personally to Himmler, and some time later they became known to Gottlob Berger. And again the question surfaced: if the Ahnenerbe was authorized to conduct scientific work in the "German" countries, then why was it afraid of competition from other SS organizations? If it did not have such powers, then why did it represent the scientific interests of the Reichsfuehrer here? But in principle it doesn't matter. The chaos that reigned in the SS was dictated not only by the ambitions of individual leaders and the intricate structure of the

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early detachments, but also by the fact that it was clear to almost everyone that the war was lost and the Third Reich lived his last days.

The collapse of the Ahnenerbe was not a surprise to anyone. He's been waiting for a long time. The fact that the clouds began to gather over the research society became clear as early as 1942 - it was then that a significant shortage of personnel began to be felt - many died from the bombing, many ended up on the fronts of the war. In 1944, for the first time since 1939, the leadership of Heritage of Ancestors had to be cut. At the beginning of the same year, the existing structure had to be simplified. In January 1945, the imperial leader of the society spoke for the first time about the conservation of the activities of the entire society. By this time, the fate of many departments had already been decided: the department of A. Hirt was dissolved in Strasbourg. In early 1945, most department heads received an order to destroy all documentation so that it would not fall into the hands of the Allies. Karl-Heinz Bosen's department "Mathematics", which consisted of prisoners, was planned to be transferred from Sachsenhausen to other camps. Directorate A itself existed until April 1945, but since March it has not conducted any activity.

Many of the Heritage of Ancestors employees spent the last days of the war in Weishenfeld. There was also Sievers. Seriously ill, he tried with all his might to provide his base in Upper Franconia with food and electricity. An epidemic of scarlet fever raged among the employees of the Ahnenerbe - medicines were required. Refugees from east and west, constantly arriving in

overcrowded town created a lot of problems for local residents. Scattered along the streets, they did not suit the military authorities either, as they interfered with the organization of defense. Yes, in fact, it was difficult to call the Volkssturm battalion military authorities! under the command of one of the employees of the "Heritage of the Ancestors" and a fairly battered SS company from the mountain troops. Cut off from the world, Vaishenfeld was waiting for his fate.

While in February this town, lost between the mountains, was connected with the outside world through a courier, Sievers tried to beg laying hens from the leadership of the SS in order to provide his employees with at least some food (this is truly a grotesque picture!). But soon this connection broke off. In March, the front passed so close that the appearance of the allies was expected from day to day. Meanwhile-

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The Volkssturm is a German militia created on the initiative of Himmler and Goebbels for the last defense of the Third Reich in the winter of 1944-1945. The Volkssturm was recruited from among the Nemians, for one reason or another, not naked for military service, at the age of 16 to 60 years.

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it became clear to him that the defense of the town was pointless. On April 14, American tanks entered the city. Some of the employees tried to escape, but to no avail. Almost everyone was arrested. Sievers was found hiding in one of the barns. Then he was awaited by the Nuremberg Tribunal and the death sentence, carried out on June 2, 1948 in the Landsberg fortress.

It would seem that it was possible to put an end to this and finish the story about the "Heritage of the Ancestors", but ... This is what stopped many historians more than once. The ellipsis after this "but" forced me to put one article that did not say anything fundamentally new about the Ahnenerbe, but was replete with pathetic questions. "Why was the interrogation of SS Standartenführer Wolfram Sievers, Secretary General of the Ahnenerbe, so abruptly interrupted at the Nuremberg Trials, as soon as he began to name names? And why was a simple SS colonel so hastily shot among the most important war criminals of the "Third Reich"? Rashcher and Hirta, which caused the death of hundreds of people. That's all - the title in this case did not play any role. But other questions are of interest, which would just make sense to put before the public: what was hidden behind the walls of the Nuremberg Tribunal when it was about the "Heritage of the Ancestors", and why many respected people who testified voluntarily came to the defense of Sievers in his favor?

The interrogations in the Sievers case have indeed been omitted from most publications of the materials of the Nuremberg Tribunal. But the picture of the events of those days can be restored by numerous memoirs and historical works. So, what happened then in Nuremberg? Banal answers, with which lightweight versions of occult secrets, secret developments, etc. abound, should be discarded immediately. The secret lay not in what Sievers said, but in what his defenders said about him!

Numerous supporters of the former imperial leader Nasle

The ox stood before the diya of the ancestors "could be quite convincing - and bna.

but fabricate a legend about how ho- with a huge beard

Dear Sievers joined the bad SS on the instructions of the anti-fascist Resistance, in order to obtain information there and prepare sabotage. Yes Yes!!! No more and no less. Details of their version looked like this...

In 1932, Friedrich Hielscher, teacher and friend of the young Sievers, foreseeing the "inevitable disaster" (meaning Hitler's coming to power), created from the members of his national

of the Bolshevik circle, a certain organization "Union", which, according to the creator's plan, was supposed to actively oppose the Nazis as soon as possible. Friedrich Hielscher, during the creation of the "Union", as a guide to the action of the creation of the "Union", Scher chose the tactics of the "Trojan horse."

He himself testified: "We should have been aware of what was going on in this gang. We had to have a person there who would supply us with information. But our underground work had to start somewhere. And then the problem of a volunteer arose: who is capable of this? .. Among those who were ready, Wolfram [Sievers] seemed the most suitable. The Soyuz decided to send the idealistic young man to Hermann Wirth in Bad Doberan. Sievers was now trying to penetrate Himmler's entourage through the unsuspecting Wirth. Himmler turned his attention to Wirth, but this was only the first necessary step. It was necessary that Wirth's views become the official doctrine of the SS. Himmler took a liking to Wirth, and he pulled Wolfram Sievers into the research institution of ancient spiritual history, where he was appointed general secretary. Hielscher's calculations turned out to be correct; Himmler and Wirth drew attention to each other, and Wolfram Sievers appeared near the Reichsführer SS.

Here, it turns out, how easy it was to send your man into the lair of the enemy! Subsequently, Sievers had to get data from SS safes, paying special attention to those who were supposed to fall victim to the regime. So, Sievers was supposed to save the Danish physicist of Jewish origin Niels Bohr, and also to rescue the rector of the University of Oslo Seip from the concentration camp. It was Sievers who the Norwegian students had to thank for their release. It was Sievers who got the information that Himmler had been ironic about Professor Popitz's anti-Hitler activities, and Hielscher's group decided to prevent his arrest. But the plans were not destined to come true --- Popitz was captured.

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All the evidence was unsubstantiated. No less speculative were three other episodes in Sievers's "anti-fascist" activities. The first of these was associated with South Tyrol. According to Hielscher, Sievers, after being appointed head of the "cultural commission", had to do everything to prevent the planned resettlement. But the actual intervention of Sievers was not required - the process of resettlement was delayed by the Italians themselves. "We did the right thing then, because such negotiations could drag on for eternity before the resettlement was prepared ... Wolfram masterfully coped with his task - he and his people delayed the transfer of cultural and national values from year to year," — Hielscher wrote in his memoirs.

The second story seemed to have been borrowed from an adventure novel. Hielscher described this story in great detail. He had long known the Engels, who were awaiting deportation from Berlin to the Litzmannstadt ghetto in 1941. For their release, Hielscher decided to use his friend Sievers and his research society again. We even managed to get documents from the head of the Ahnenerbe department for Hielscher. Traveling around the country with this certificate, he presented himself as a researcher of German rites. In September 1941, he "accidentally" finds himself in Litimannstadt, where his acquaintances were deported. The formal pretext for visiting the city was to visit the local attractions, but in fact he was going to find and secretly bring out his friends. But his searches were in vain, supruiti Engel, slaughtering their daughter, voluntarily went to their death. The only thing Hilscher could do was take their daughter out and, with the help of Sievers, smuggle her to neutral Sweden.

If we continue the literary analogies, then the third story could be taken from a detective novel. When the Hielscher group became convinced that it could not eliminate Hitler (that's how!!! no more, no less murder of the Fuhrer !!!), a plan to assassinate Heinrich Himmler began to be developed in its depths. Hielscher claimed that he had long ago established contacts with representatives of the "classical" Resistance (Count Schulenburg! and Blumenthal), he even allegedly knew about their plans to eliminate Hitler. But at the same time, he emphasized that he did not know the term of their



implementation. Hielscher and Sievers were unanimous in their opinion - most of the participants in the Resistance

' Count Werner von Schulenburg (1875-1944) - German diplomat, in 1934-1941 - ambassador to the Soviet Union. In 1941, he tried to warn the Soviet leadership about the impending German attack on the Soviet Union. He was involved in the July conspiracy of 1944 and was executed on November 10, 1944 by the verdict of the tribunal.

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niya incorrectly assessed the figure of the Reichsfuehrer SS, seeing him as a possible ally. "During this time [from 1942] the highest circles of the SS began to doubt Hitler, considering all his failures to be the fault of the Führer's internal office. Bormann evoked particular indignation among them. In Himmler they saw an untouchable figure who could take the place of Hitler," Sievers said at the Nuremberg Tribunal. Hielscher's group had no such illusions. Himmler was for them the flesh of the flesh of the Nazi regime, and therefore also subject to elimination. In planning the assassination attempt on him, Hielscher's group believed that it should have been carried out simultaneously with the assassination of Hitler, which would have allowed them to painlessly seize state power and gain control of the army. In his memoirs, Hielscher gave a picturesque description of the preparations for the assassination attempt.

"How often we have said that in the first place it is necessary to eliminate Himmler. Now we had to take the risk. Nobody but us can do it, and only you can do it [Hielscher turned to Sievers], since you are the only one who has such an opportunity.

"There are two options," he said, "in the Obersalzburg or in the Hellerbachthal."

I looked at him in surprise. How often this man has been a mystery to me. Thoughtful and taciturn, absorbed in thinking over my idea, it turns out that he had worked out this plan even before I started talking about it.

"The Obersalzburg," Sievers continued, "will allow you to immediately cover both Hitler and Himmler - they arrive there together year after year ... But this place is packed with party workers and SS men. In addition, the news of the assassination will spread at the speed of light. Hellerbachthal is also out of the question, although we could determine the time Himmler would arrive there. We must take care that no one finds out about the attempt and that after Himmler we deal directly with Hitler.

"But how will we get to Obersalzburg, or will you end up with Himmler in the Hellerboachtal?"

"In both cases, I will use Professor Tratz, creator of the Nature House in Salzburg. Since 1938, he has been a member of the Ahnenerbe, and is also the Jägermeister of the Gau Salzburg. I helped him through Himmler, and we understand each other well. As Jägermeister, he often visits the Obersalzburg, and therefore it will not be very difficult for me to get help from him in this. He

willing to help me."

"Well well! A Hellerbachthal %

"In some places of this alpine region, kites are found. They appear there at the beginning of June, when the flocks of sheep are heading

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to high mountain pastures, and remain there until September. Himmler, being a great hunter, will certainly be interested in these kites and will make me responsible for their study. So I'm thinking of luring him to this place. Already in the summer I will make a film about kites, and then I will give it to the Reichsfuehrer through my secretary Gisela Schmitz-Kalmann.

"So have you prepared the assassination plan yet?"

Then Sievers outlined his plan: the road to Hellerbachthal lay through the mountainous place of Edelweisshütte, where the road was more like a mountain path. A rock blown up there would have blocked the road and made it possible to set up a magnificent ambush. In carrying out his plan, in early 1944, Sievers provided Himmler with a report on 28 kites that had been seen near the Edelweisshütte. At the same time, he emphasized that this place lies so close to Salzburg that one could get there by car. At the same time, the film mentioned above was shown.

This is how, according to Hielscher, the preparations for the assassination attempt on Himmler looked like. In Nuremberg, he also spoke about why this action was never carried out. During one of his sporadic visits to Salzburg, Himmler noticed a diorama dedicated to kites. In the course of further conversations, he set the date for the hunt for them at the end of July - beginning of August 1944. On July 19, Sievers goes to Salzburg to check the readiness of all participants in the conspiracy. But on the way, he learned about the failed assassination attempt on Hitler, which was organized by Colonel Staufenberg. According to him, he returned to Berlin to help his friends who found themselves in a difficult situation. An attempt on Himmler's life was not possible, since, firstly, Hielscher himself was arrested; secondly, Himmler, having departed for the Western Front, rejected offers of hunting.

Oddly enough, Hielscher was not arrested because of the activities of his group - his friendship with many participants in the July conspiracy turned out to be "criminal". On September 2, he was transferred from his native Marburg to a Berlin prison, where he expected further developments. He was interrogated every day, sometimes even several times a day. Despite the cruelty and beatings, he denied his connections with the participants in the conspiracy. Week after week passed, and Friedrich Hielscher prepared for the worst. But on December 19 he was summoned by a Gestapo officer and briefly informed him that he was free.

Meanwhile, SS-Standartenführer Wolfram Sievers did nothing to help his comrade! After the assassination attempt on July 20, 1944, having also fallen under the suspicion of the Gestapo, he tried in every possible way to disown all "dubious" connections. Your acquaintance

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with Hielscher, he explained only by service relations. But after the release of Hielscher, he returned him to the Ahnenerbe, and he worked until January 2 in the news department of the research society (this department almost entirely consisted of people opposed to the regime). When Hielscher left for Marburg in April 1945, Sievers was in Weischenfeld, completely indifferent to the fate of his friends.

This is how the legend about the participation of Wolfram Sievers in the Resistance movement looked like. All this could even be believed. But it was not membership in the SS that led Sievers to the gallows, but those experiments that, on his orders, were carried out in concentration camps. At the trial, Sievers and Hielscher tried in every possible way to circumvent this moment. When this issue was raised, Hielscher, as Sievers' public defender, wanted to neutralize this accusation with the anti-fascist work of the imperial leader of the society. He clearly wanted to make a hero of the Resistance out of him! But one way or another, the death of the prisoners was in no way connected with the Resistance. In addition, Sievers could easily refuse to conduct these inhuman studies.

The story of the "tragic" Resistance of Sievers was fairly embellished and dramatized by Hielscher. He presented this story to readers in his post-war book "50 Years Among the Germans". Then many people believed him. Among them was Alfred Kantorovich, a well-known communist who emigrated from Germany after the Nazis came to power. In his publications in the newspaper Zeit, he developed the theme of cooperation between Sievers and his "honest, impeccable" friend Hielscher. In 1964, Monat published his article entitled "The Case of Sievers". A television report from 1969 convinced the general public of the FRG that the Allies had sent

the gallows of the hero of the Resistance. So Sievers, after his death, became the central figure of a new myth, the myth of the Ahnenerbe. The role of Sievers in this myth has grown to fantastic proportions. Hielscher's memoirs were warmly welcomed even in academic circles. The Jewish religious philosopher Leo Besk wrote on November 11, 1954 to the then President of the Federal Republic of Germany: "I am grateful to you and extremely grateful that I got acquainted with the book of Friedrich Hielscher. With an emotion I can hardly describe, I read it. This is as honest, as significant a book as a book of any time can be... It is true not because it tells about every day, but because it speaks through the lips of a living person. I was completely shocked by the chapter on Litzmannstadt. I will pay attention to this edition ... in the circle of my acquaintances. But in this book it was very difficult to separate

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to pour Truth from fiction - far from everything that was written in it was fiction. Some were attracted by the liveliness of Hielscher's language, others believed that he was inclined to embellish everything. It was this poetry that caused the ex-curator Ahnenerbe to sue Hielscher in 1954. The fact is that Hielscher called him in his book "a petty, disgusting, nondescript, with greasy skin and wet palms, conceited, ambitious, envious, narcissistic, petty, unpleasant and unceremonious" person (are there too many epithets for one person!). In response to this, Wüst declared that in terms of his build he was a slender man, 176 centimeters tall and did not at all make a repulsive impression. Hielscher lost this process.

Hielscher's memoirs were full of historical inaccuracies. For example, he blamed Walter Schellenberg for the extermination of the Jews, although he had been engaged in intelligence all his life. Not knowing him personally, he gave details of his transfer from the Ehrhardt brigade to the SS, although Schellenberg was never listed in this volunteer corps! Hielscher amused the reader with a story of how he once ran into SS Obergruppenführer Werner Best in a Berlin pub and started a conversation with him about the meaning and meaninglessness of opposition to the regime. Werner immediately noticed that the essence of the conversation and the circumstances of their meeting in the memoirs were completely distorted. Hielscher's "inaccuracies" do not end there. He claimed that in 1947 he asked the lawyer and member of the Resistance Fabian von Schlabrendorf to defend Sievers, but he refused this offer due to employment. The latter, after the appearance of his memoirs, declared that he did not recall that Hielscher had addressed him with such a request. He ended his answer with these words; "Even if such an offer were made, I would unequivocally refuse it on principle — I was not going to be a lawyer for the Nazis." Moreover, he stated that he knew nothing about the activities of the Hielscher group itself! He had never heard from the members of the Resistance about Hielscher. "I cannot say whether such a group ever existed. In my opinion, if she

did exist, it did not play any significant role in

fight against Hitler. But could Hilyner come up with this group? Historians, occupying

Inspired by the Resistance, his name was never mentioned. A vel

according to his memoirs, a few weeks before the assassination attempt on

Hitler met with Colonel Stauffenberg! Biographers

Schellenberg also remained silent on this matter. Hilysher go

said that the obscurity of his group was not explained by her passively

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stu, but a well-thought-out system of conspiracy. "Only those who ended their days on the gallows got into history!" The thesis is fair to a certain extent.

Later, Hielscher ceased to prove the importance of his group. But the collaboration between Hielscher and Sievers can hardly be disputed. In addition, the Hielscher group still existed. In addition to Hielscher himself and Sievers, it included: lawyer Franz Liditz, a close friend of Admiral Canaris; forester Wolfgang Wellmann (acquaintances called him "the wolf"), he joined the SA in 1933 to disguise himself, and the group itself gathered in his apartment; doctor Ernst Friedrich Ebert; Kurt Daumann, whose sister married Hielscher on 1 January 1940, and Arno Seemann Deuttmoser. The book of the latter "Luther, State and Faith" in 1937 received recognition in the Ahnenerbe. It was Arno Szeemann-Deuttmoser who in 1940 became the de facto leader of the group. He, being in the SA, tried to infiltrate the SS, but his attempts were unsuccessful. He only managed to receive "special assignments" from Sievers, which were allegedly dictated by the activities of the Ancestral Legacy. This allowed him to travel all over the country and communicate freely with the members of the group. What exactly the group did is not known, but several oral accounts have been preserved. August Winnig, in whose house Hielscher often visited, received news of the actions planned by the Nazi leadership. He announced the Anschluss of Austria a few weeks before it, and the invasion of Czechoslovakia was also predicted in advance. On April 7, 1939, he hinted at possible Soviet-German negotiations. It was also reported about the planned operation "Sea Lion" (German landing in England). The well-known writer Ernst Junger, who in 1940 found himself in the occupation forces in Narizh, also testified to Hielscher's activities against the regime. Karl August Witt Vogel, a German communist who fled to the United States, confirmed after the war that Hielscher was not only an old friend of his, but also the person who freed him from the testapo and later sheltered his wife, Olga. Teresa Richter, the daughter of the Engel spouses who died in the tetto, confirmed that it was Hielscher who sent her to Sweden.

What was controversial in this case was how much Sievers and Ahnenerbe were involved in the activities of this group?

It is known that Hielscher and Szeemann-Deuttmoser carried out the unclear "special assignments" of Sievers even before the war. How they got into the "Ancestral Legacy" is still not clear. It followed from the documents that Hielscher was not a member of the research society, nevertheless, from 1937 he corresponded with him on matters of religion and ethnography. According to Wüst, he appeared in society sometime in 1938. He believed that cooperation was dictated by exceptional

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purely financial motives - in the Ahnenerbe Hielscher received 500 Reichsmarks a month, and his wife, who served as an assistant, also received an additional salary. Wüst gave a very vivid description of this in his diary: "When H[ielscher], who until 1933 worked as a private researcher, decided to get out of extreme need, he turned to his old teacher Professor Köllreuther, who knew W[üst] ... Köllreuther came to V. with a request to attach his gifted student either to the German Academy or to the Ancestral Heritage. A few days later, referring to his good acquaintance with H., Z[ivers] came to V. with a similar request. Wüst expressed the wish to have a personal talk with Hielscher. They met in a restaurant in a Munich hotel and talked for more than an hour about German customs, religion, and common acquaintances. After this, Wust (let us note that it was Wust, not Sievers!) suggested that Khilyscher TAKE AN "special assignment" to the Ahnenerbe. It can be assumed that the financial side of the matter did not play the most important role - although the group's activities required considerable funds, and therefore he could only welcome the curator's generous offer. However, finances were not the most important.

Numerous domestic publications devoted to the "Heritage of the Ancestors" tried to present Hielscher as almost the founder of a research society. Perhaps such an opinion was formed because he fictitiously was the head of the Ahnenerbe department? How did he get such a status? Hielscher received the documents of the head of the department due to a coincidence. On the personal initiative of Wüst, he was included in the list of the heads of departments of the Heritage of Ancestors invited to the meeting, which took place in April 1941. Then he received from the secretary of Sievers a document confirming his authority. So, having no one in submission and not heading any structure, Hielscher received this status. With these documents, he ended up in the ghetto. Theoretically, they should not have let him in with such a paper, but the task of finding the Engel spouses was made easier by the fact that he apparently received from the leadership of the society the task of finding a recipe for a honey drink from Eastern European Jews (remember, Himmler then showed an increased interest in this product) . The fact that he was in Litzmannstadt was confirmed by the details that he gave in his memoirs. He writes that at that time, in the autumn of 1941, transports with Jews from Berlin and other cities were expected to arrive in the ghetto. But after all, only at the end of the 60s in the historical

Walter Wüst preferred to write about himself in his diaries from the beginning.

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There are references to this topic in literary works. The given names of some employees of the ghetto - doctors, Jewish elders - are given almost correctly, sometimes with small distortion.

But back to the Nuremberg Trials. It is quite possible that it was Hielscher who sent Sievers to Wirth. This is indirectly confirmed by the fact that as soon as Wirth spoiled his relations with the NSDAP, Sievers left him. Again, his collaboration with this scientist began only when the Nazis under

Adolf Reichwein, a prominent one, was coming to power, and Wirth began to enjoy the auto-activist German rarity with Himmler. Did he receive secret information? On the process, Sievers said, Support Yazi

Friedrich Hielscher that thanks to him the Resistance knew about

the number of SS. But Himmler himself spoke openly about the number of security detachments, even indicating the composition of individual units. Did Sievers save the opponents of the regime? He claimed that the physicist Niels Bohr was saved only thanks to him. But Bohr himself said that he had been warned of the imminent danger by an employee of the German consulate. In addition, most likely, this was done on behalf of the imperial representative in Denmark, SS Obergruppenführer Werner Best. The latter openly sabotaged orders from Germany for a "final solution to the Jewish question." Spreading through his channels information about the impending deportation, he saved the life of not only N. Bor, but several more people out of hundreds of Jews. The credit for releasing Rector Seip from the camp could belong to Sievers, Plassmann, and Wüst. According to one version, Professor Seip was released thanks to the intervention of Scandinavian diplomats: the Swedish ambassador Richert and the Finnish ambassador Kiveki. They approached Wüst through Sven Hedin with a request to influence Heinrich Himmler. But another version, Plassmann insisted on the release of Seip. According to the third version, the Swedish Prince Eugen tried to solve this problem by influencing the Reichsfuehrer SS through his personal doctor. Seip himself believed that he and many other prisoners were saved only thanks to Felix Kersten. As far as the Norwegian students are concerned, Sievers' assertions are absolutely absurd. They received their freedom after the surrender of Germany. But it is impossible to deny the connections of Sievers with the Khilyscher group - they were, and this was confirmed by many people. This paradox can be explained. There are three interpretations of the behavior of Wolfram Sievers.

First. Sievers was schizophrenic: he had so many personal motives that during the day he could play the role of an SS officer committing crimes, and then help friends from the underground. But such an interpretation seems too primitive, besides, psychiatrists at the Nuremberg trials did not find any mental abnormalities in him.

Second. Sievers really got into the SS on the instructions of Hielscher and decided to commit crimes, wanting to achieve even more influence in order to use it for the benefit of the Resistance ("the end justifies the means"). The history of the SS knew two such cases.

After the war, Western publicists coined the term "Gerstein case". Kurt Gerstein stated after the end of the war that he had been sent to the SS on behalf of the Benedictine order to testify to the crimes of the regime. By a tragic coincidence, he was involved in the extermination of thousands of Jews. During the process, he died under mysterious circumstances in a French prison, which drew public attention to his

testimony.

Arthur Nebe also had to play a double role. The chief of the German criminal police maintained close contacts with the anti-Hitler opposition. As an SS man, he was appointed head of the Einsatzkommando, which was supposed to exterminate the Jews in Belorussia. He "returned to Berlin pale with horror and full of determination to eliminate the dictator by any means" (testimony of acquaintances). After the assassination attempt on Hitler, he was arrested and executed. Despite all his beliefs, it was he who was responsible for the death of 45,000 Jews.

But did Sievers feel remorse for the hundreds of lives cut short on his orders in the concentration camps? No, in the family circle, he often enough described inhuman experiences without expressing any regret.

Most likely, Sievers fell under the third interpretation. He used the SS and Ahnenerbe to satisfy his personal ambitions and ambitions, while maintaining contact with Hielscher as a personal friend and teacher, who made an indelible impression on him in the early 1930s.

impression.

Anyway, now it is very difficult to answer the question: what motivated Sievers? For this reason, for political reasons, the majority of publications preferred to exclude from the materials of the Nuremberg trials the interrogations of the imperial leader of the Ahnenerbe society. Many reasonably believed that the image of the SS executioner was incompatible with the ideals of the anti-fascist struggle (is that why Gerstein died?).

## PART 2

### BLACK SUN OVER EUROPE

#### CHAPTER 1 ALFRED SCHULER AND THE MYSTICITY OF THE LIGHT OF BLOOD

Alfred Schuler's name is almost unknown to the domestic reader. But it is him, and not Guido von List and not Jörg Lanz von Liebenfels, that meticulous researchers call "Hitler's prophet."

When and where this meeting took place is not known exactly. But it was she who largely predetermined the entire course of world history in the 20th century. Someone claimed that Adolf Hitler met Alfred Schuler in 1922 at the house of the publisher Bruckmann, where the future Fuhrer listened to the great mystic's report. But this version turned out to be untenable, since in fact the future Fuhrer met Bruckmann, one of the largest anti-Semitic publishers, only in 1924, a year after Schuler's death.

However, it doesn't change anything. There is evidence that Hitler met Schuler thanks to Count von Reventlow, the elder brother of Franziska von Reventlow, well-known in all the esoteric salons of Munich. This seems very plausible, since at that time Hitler was very

interested in religious issues. It was Count Reventlov who introduced Hitler to the national hero, General Ludendorff. It was Reventlov who in 1933, together with the former evangelical priest Jakob Wilhelm Gauer, founded the "German Religious Movement", which was supposed to cover all German religious communities and become the backbone of the new Imperial Church. However, critics of this theory claim that Francisca (Fani) quarreled with her family very early, and therefore it is unlikely that she could have frequent conversations with her older brother.

Another no less likely "channel" of Hitler's acquaintance with Schuler is the physician Wilhelm Zeiss. He was friends with Schuler at the turn of the century, and later maintained a constant correspondence with Hitler, in which he gave the dictator "cosmic warnings." One of the eyewitnesses recalled meeting with

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Zeiss at the apartment of the "astrologer and specialist in the secret sciences" W. Moufang, who lived in Heidelberg. This happened immediately after World War II. This meeting was, in fact, a seminar at which Zeiss introduced students to Schuler's theses. Later, the same eyewitness met with Zeiss in his hometown, where he installed a specific cross - a symbol of Schuler's ideas. "Zeiss told how he, a young student, was found by Schuler, attached to the inner contemplation of the cosmists, after which he dropped out of medical studies at the university. He later admitted that he was in constant correspondence with Schuler and possessed a stack of priceless Schuler autographs. What I remember now is a large, slightly lopsided photograph of Schuler hanging on the wall. In passing, Zeiss noticed that somewhere in the boxes was a correspondence with Hitler, in which he expressed his cosmic warnings. Unfortunately, Zeiss's papers were lost in the 50s, and therefore it is still very difficult to say where and how Hitler met Alfred Schuler. So who was the man who is hailed as a "Hitlerite prophet"?

Alfred Schuler was born on November 22, 1865 in Mainz. His father married Alfred's mother only two years after the birth of his son, and therefore for some time the child was considered illegitimate and bore the surname Reese. His parents were Catholics, and his father held a very high position in the judiciary. Alfred spent his high school years in the Saar town of Zweibrücken. In the gymnasium where Alfred studied, they studied Latin in depth. It was for this reason that he was left for the second year. His knowledge of Latin did not satisfy the teachers. Until the end of his studies, he had to pass annual re-examinations in this subject. The first paradox, of which we will find many more. Contemporaries considered the reincarnation of a true Roman to be a person who could hardly cope with Latin. One of his associates, Ludwig Klages, will write something. "In Schuler, we, contemporaries, were attracted by a certain unprecedented, and within the framework of "world history" an extremely rare phenomenon - an undoubted return of sacred awe from a life already lived before or a new incarnation of the unquenched sparks of a distant past. Schuler himself would later call this state "second birth." Shortly before graduating from high school, Alfred's father dies. Now mother and son live on a small state pension. After graduating Alfred Schuler in his youth

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At the gymnasium, the Schuler family lived in Munich, in a modest apartment at No. 69 Luisenstrasse. Almost immediately, Alfred entered the Maximilian Ludwig University of Munich, where he first studied law, and then history, art history, and archeology. He listened with pleasure to the lectures of the luminaries of science - professors Traube, Furtwängler, Heinrich Brunn. But he was not destined to complete his academic education. In 1893, young Schuler met the philosophers Ludwig Klages and Karl Wolfskel. A year later, he travels to Rome, where he meets the poet Ludwig Derleth, who would later become the mouthpiece of aggressive Catholicism. Sometime in 1897 Ludwig Klages brings Alfred to Stefan George's café. Four weeks later, already at Gheorghe's apartment, he sets out fragments of his ideas.

To appreciate the mystical-esoteric mood of such meetings and the impression that Schuler made, let us turn to the description given by Klages.

"In addition to me, Gheorghe, Wolfskel [with his wife] and his (Schulera) mother were present. It all seemed like this: his old mother helped and served those invited by Shtuler. In the nicest, but not very spacious room, there is a rather modest oblong board, which is covered with luxurious dishes. The light of candles and a Roman three-wick lamp, Behind them, on a metal plinth, is a copy of "Ayaogap(en)". Behind this, laurel and other greenery. Around each plate is a wreath of fragrant flowers; the scent of incense is felt. After the meal, he (Schuler) begins to read the most powerful fragments, gradually intensifying the powerful pathos. This creates, I mean, a magical field that pulls together everything that is kindred, banishes and repels everything that is alien. Old. mother settles; Wolfskel is immune mentally and spiritually. He tries to connect and dissolve with everyone, His wife sits indifferently, because for her it is "too high". Gheorghe can hardly cope with the growing excitement. Turning pale, he stands behind his chair. He doesn't seem to understand what's going on. Spiritual tension becomes unbearable. No one hears exactly what Schuler is preaching. However, from the roar of his voice, a volcano grows, which ejects red-hot lava, and from the heat of the lava, crimson pictures grow, alienating consciousness and depriving it. When it ends, or rather how it ends, it remains unconscious what it was. Nobody knows. At this time, he holds a prepared bouquet in his hand: one flap each from the wreaths that Schuler tore to give to the guests as a begging. Suddenly I find myself with Gheorghe on a night street, Only there I pull myself together: "This is crazy! I can't take it. What do you do

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lali to lure me there? This is madness! Take me back! Take me back to the honest citizens' tavern, where perfectly ordinary people smoke cigars and drink beer! I can't take it!"

In addition to Schuler himself, the Munich-Schwabing circle of cosmists constantly consisted of Klages, Derleth, George, Wolfskel, and later Countess von Reventlow. At various times, it was visited by a variety of people, such as the "sunny boy" Roderick Huh, who called Schuler "the secret soul of the cosmos." The members of this circle, as a rule, met in Wolfskel's house. Perhaps the reason for this was the abundant financial support that Wolfskel received from his father. Magnificent in style, self-ironic presentation of this period of her life was given by Countess von Reventlow, rejected by all aristocrats, in her novel Notes of Ladies and Gentlemen. Roderick Huh, who admired many for his youth and beauty, wrote about the German bohemia of those years: "In reality, Schwabing was a colorful cradle of world change. The cosmists rallied around Klages and Schuler, the nihilists around Lenin (then also a resident of Schwabing). This is a good example of two sources of renovation of life on a completely opposite basis, which, however, converged on one thing - the will to destroy the materialistic petty-bourgeois order of that time.

At the end of the 19th century, Schuler began to write a dissertation on the meaning of the swastika. But it remained unfinished. In 1900, Schuler and Klages parted ways. In 1901 Schuler quarreled with Derleth. Then there is a conflict with Wolfskele and George. Schuler later met with Wolfskel more than once. However, the latter gradually lost respect for his former comrade. The break with Klages was final. Schuler felt surrounded by a secret Jewish conspiracy. This is evidenced by his short notes: "The ambiguously unambiguous figures of the mysterious scenes: the dark rabbi – a terrible Galician Jewess – a Jewish "mystic", apparently authorized by a secret order. The dependence of "Bletter" [the organ in which George was published] on the Jewish central becomes obvious ... Secret Ru

leadership is discovered, and the leader is called: Wolfskel. When a certain \_ Wolfskel decided to open Jewish "lamp of blood", this was enough for Klages to finally break off relations with him. Roderick Huh described the problem of the disintegration of the cosmist circle as follows: "Both



The Cosmists, Schuler and Klages, could at first calmly communicate with Wolfskell and other pure-blooded Jews, since they were looking not for a race, but for a soul, a radiant spiritual substance. They condemned Wolfskell only when he

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## 12 The occult myth of the PI Reich

wanted to open the Zionist "lamp of blood", which means, in their view, he was going to change the cosmic soul." Klages simply hated Stefan George for his connections with various youths: "... pedagogical Eros is directed exclusively to Jewish youths... and it hardly takes exceptional insight to see that the god in whom he believes and whom he embodied in a 15-year-old youth named Kronfeld, nothing more than Yahweh!"

In 1912, Alfred Schuler's mother died. Now he had no means of subsistence left, He decided to live on the means of his patrons. Later he gave lectures to a wealthy public interested in occult and esoteric matters. A year before his death, Schuler gave lectures at the home of the publisher Hugo Bruckmann and his wife Elba. In less than two years, Adolf Hitler will become a regular in their house. Schuler usually ended his speech by reading the poem: "We are coming again, we are not dead." Among the enthusiastic admirers that Schuler found at Bruckmann's home was the world-famous poet Rainer Maria Rilke. In 1915, deeply impressed, he wrote: "Imagine that a person is intuitively transported to ancient imperial Rome, trying to explain the world in which he imagined the dead as now existing, and the realm of the dead as the only unknown being, and he presented the short life allotted to us as a kind of exception to this. All this is supported by exceptional erudition, such fluctuations in inner convictions and experiences that the meaning of immemorial myths becomes incomprehensible, in the course of his speeches, it seemed, the meaning and waywardness of a strange eccentric collided, carrying him along with the flow.

Alfred Schuler died on August 8, 1923, during an operation on an intestine affected by cancer. He appointed his last life partner, the young gardener Josef Mayer, as his heir.

From a psychoanalytic point of view, Schuler has never been a big mystery. Extreme attachment to his mother, with whom he lived until her death in the same apartment. Please bury him after death in a nearby grave. All of this points to a classic Oedipus complex, apparently with inevitable homosexuality following from there. Some researchers associated it with homosexuals, but did not decipher their analysis. Some even pointed to pedophilic tendencies. In his depictions of ancient Rome, Schuler paid attention to the "boys' houses" as well as the "girls' houses", which might indicate that his fantasies were different from classical homosexuality. However,

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it is still not clear whether Schuler actually had homosexual contacts. Often, he would cite descriptions of sexual encounters as a desired option while immersing himself in history. Many of Schuler's statements speak of a high degree of self-understanding. In his preface to Tiberius, he summarized: "Mental loneliness and stifled hopelessness within the limits of a strongly repressed sexual passion ... In this attempt to construct autopsychic states on homosexual grounds, instinctive instinct led me into the depths of the work of the Nazarenes! ... Everywhere the transition to immediately advancing reality." Schuler also spoke of his "passion" for Officer Carl M. But at the same time, he emphasized that the "daring and dangerous reality of a good relationship" should not have been automatically based on reciprocity. However, in those days the "danger" of such "passion" was exaggerated. Through one of the publishing houses, Schuler established contacts with Henry Papus, who in 1896, under the pseudonym "Mr.

Wilde and the problem of homosexuality. In it, he demanded the abolition of Article 175 of the German Criminal Code, which provided for the persecution of homosexuals. Alfred Schuler corresponded with Henry Papus for almost 15 years. In 1902, Schuler, along with the doctor Magnus Hirschfeld and other prominent figures in Munich, became the founder of the Scientific and Humanitarian Committee. The Committee was founded to fight for the repeal of Article 175, to explain to the public what homosexuality is, and to cooperate with the police in the case of extortion and blackmail. Information about Schuler's homosexual predilections later gave rise to a lot of all kinds of speculation. In particular, some authors have argued that Hitler and Schuler met before the First World War, when Adolf attended one of Schuler's performances in Munich, and a sexual relationship arose between them. The love affair between Hitler and Schuler is, of course, complete nonsense. But some eyewitnesses claim that Hitler actually attended one of Schuler's public speeches, where he was simply bewitched by his unaccustomed nationalism and mystical anti-Semitism.

Almost constantly, Schuler was subject to depression, which was caused by his solitude and hopelessness. He develops paranoid features. In particular, he declares that his spiritual aspirations were paralyzed by someone who passed through the "black river". He believed that his family fell victim to the gloomy forces.

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'German romantic painters of the 19th century.

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His father's death was associated with a "deadly smell", his father's house and property were destroyed - his family was "attacked as if in a dream", they were destroyed, as if mocking him. He himself admitted that he was never afraid, but now he is not afraid of death. His business was not going well. He believed that his LIFE "was drunk by a greedy vampire". Analyzing such statements, the psychoanalyst Kaltenbrunner concluded: "This Manichaeian obsession with Moloch's vile attempt on soul, blood and life has gone through Schuler's entire gnosis."

Almost all of the images in which Schuler described specific sexual situations clearly indicate his masochistic tendencies. On the other hand, his sadistic attitude is indicated by the scene he described, when the disciples tamed by him cut off the heads of pigeons. Thus, Schuler wrote in his remarks to The Pigeons of Trias: "September 30th. Pigeons of Trias are in the contours of childhood memories of a young blacksmith, a strong fist blowing off the head of a white dove... A small bright red puddle and the remark of the young 17-year-old killer Clemens. He turned his gray head with pleasure, and now she dangles freely around her neck. At the same time, full of ardent greed from his fresh strength and cruelty, I ordered the killing of three more doves. And right in front of my eyes, he stuck the nail of his thumb into the back of the head of these creatures. I watched the red dove die in agony." Then the audience was presented with stories about ritual murders and the horrors of witch trials. Topics that were predetermined not so much by cognitive interest as by his personal sadism. Schuler advised a young worker to burn down the factory: "Don't forget also schools, orphanages and shelters for the deaf and dumb. The latter must burn with their content. And caress your penis when the mice that steal the grain of society dance in flames." Schuler did not just classify deaf-mutes as social parasites, he called for them to be burned. But here he did not follow the social Darwinist messages at all: burning people should give sexual arousal to young men. Schuler also planned to free the great Nietzsche from his madness. To do this, it was planned to hold a special ceremony, when naked young men with bracelets on their hands were supposed to dance around the philosopher. With such treatment, sexual

excitement played as important a role as the contemplation of sickness and cruelty. What scenes of cruelty Schuler intended remains unknown. But it is possible that it could become a necrophilic orgy. Klages claimed that Schuler saw some kind of erotic mystery in the death cult. To prove this, Klages cited the story of how Schuler analyzed

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wrote one literary work in which two lovers at night by the light of the moon kissed for the first time on the fresh grave of their relative. The deceased relative, as it were, breathed this erotic impulse into them.

Strange as it may seem, such views were embodied in the Third Reich. We are talking here not about Hitler, but about the Reichsführer SS Heinrich Himmler. He repeatedly expressed the opinion that in ancient times the Germanic peoples had a ritual to give girls for marriage to the village, where they underwent initiation, copulating with rural youths at the graves of their ancestors. In addition, many eyewitnesses said that he was personally present at the punishments and executions of female prisoners, and later began to project medical experiments into the field of sexual relations. In this respect, he looked like a very consistent student of Schuler. Although why not. They lived at the same time, in the same German land. At that time, Schuler was looking for high patrons for himself, and Heinrich Himmler's father was the tutor of the prince from the royal Bavarian house of Wittelsbach. Although this is just a guess.

Alfred Schuler has often been called a Gnostic. What is hidden behind this concept? Mystical knowledge (gnosis) was supposed to answer only one very old question - where does evil come from - does it exist? The Catholics, who were Schuler's parents, could not give him a clear answer. If, nevertheless, God is Almighty and All-good, then how can he allow interference in earthly life. enemy of the human race - Satan? And if he is Omnipotent, then why doesn't he just get rid of evil? So he is also responsible for it? The argument about freedom as a gift from God to man, which is ultimately a condition for an erroneous path in the perception of evil, reduces this problem to questions about the quality of such freedom, the nature of evil and its occurrence. Until now, believers have not received convincing answers to such questions. It was in this question that the Achilles' heel of the Christian church was located.

Simultaneously with the formation of Christianity in the first centuries of our era, a doctrine began to form in the ancient world, which believed that it gave a valid response to such questions. In general, it was called Gnosticism. This teaching was rather motley. It was based on Jewish mysticism (the doctrine of the Apocalypse), and on Greek (the doctrine of Plato and the Stoics), and Persian (Zoroastrianism), and even Indian and Egyptian. Dozens of religious groups built various systems with various gods, saviors, representatives of evil and also many good spirits. All this they

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provided their own terminology. In many ways, these groups and small groups differed from each other, but they were united by one thing - the dualistic essence of their teachings. In dualism, there are two deities, two kingdoms: the kingdom of darkness and the kingdom of light with a bright deity at the head. In the Gnostic "Secret Teaching of John", an apocryphal legend [By the century, this bright God was described as follows: "He is an infinite light, holy, true purity. He is Indescribable, Perfect and Immortal... In general, it is impossible for anyone to understand him. He is none of the existing ones, but there is a subject that is excellent. Not as if he were excellent in himself, but his essence does not even have a share of eternity. Time does not exist for him... But there was no one in front of him, since he exists only in the most demanded perfection of light, only in the true light that he can comprehend. Infinite value, eternal sacrificer of eternity, light, radiant sacrificer, life, sacrificer of life... It is said to us - the light that is comprehensible only to him, which surrounds him, which is the source of life, the light of complete purity, the source of the spirit, living VOLY".

In some versions of Gnostic cosmogony, the realm of darkness is now advancing on the realm of light, which leads to the unfortunate mixing of worlds. It was the evil deity who created the earth, while the bright god has little in common with it. The light god embodied a part of himself in the material world created by an evil deity, where the light turned out to be contained in the souls of living people. Captured in the prison of the material body, the divine light (human soul) does not know about its divinity and its stay in the bodily prison. She is as if drugged, as if asleep. In the Manichaean confessional books, it was said that the soul was born "in this house of horrors, this castle of death, in this poisoned figure embodied in a bony body."

In the "Gay Teaching from John-t and r, on" the arose

NY no me. The newness of matter and the taking of the soul Sh "ae into bodily captivity; the evil archons made a new a creation from earth and water, from ogy and wind, and therefore from the matter of darkness and zhen of desire and a protesting spirit, I a I and A; that has become our shackles. They presented this Cave of the created body to man, placing the shackles of oblivion on him. So the Manichaean cross, which passed to the Cathars, became mortal.

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But a soul that has forgotten its divine origin can be awakened, brought to memories. This was available to the descendants of the kingdom of light, who can learn about their light divine basis and lead true knowledge - in Greek, gnosis. Such awakened people almost immediately played the role of prophets or priests,

For example, in The Secret Teaching of John, Jesus Christ said: "I am the wealth of light. I am the mindset of abundance of light. However, I walked in the majesty of darkness, and I endured it until I left the prison... This is the prison of the body. And I say: "He who hears will wake up from a deep sleep" ... However, I told you all the things so that you write them down and pass them on in a hidden form, since this secret is not for those who hesitate. Among the secrets that were handed down were the following: "Cursed is everyone who gives these secrets for the sake of food, drink, clothing or other things."

Naryalu with strict dualism, which provided for two equally strong deities - light and dark - there was always a more moderate option. Here there is only one fallen light essence, to which the responsibility for the union of matter and soul is attributed. Evil here is not strictly separated from good, but is a fallen part of the light.

Therefore, one of the main thoughts of gnosis is that the modern world is a kind of transitional state that has arisen due to some kind of mistake, and at some point everything will be corrected due to the intervention of the divine light. And although Gnostics often call Jesus Christ the Savior, yet they are not only a Christian denomination, but even a Christian sect. Of course, Christianity influenced the Gnostics, but it did not produce them at all. The roots of Gnosticism go too deep into antiquity. The very first traces can be found in Iran. For 600 years BC, the prophet Zoroaster (Zarathustra), the creator of dualistic Mazdaism - parsism, spread his teachings here. By the way, the name Persia originated from the name of the latter. In this teaching, the good superdeity Ahuramazda (literal translation "Lord the Wise") allowed the dark deity Ankhra Mainyu (Ahriman) to create the kingdom of darkness. To a certain extent, these two deities were balanced: Ahuramazda creates sixteen countries of good, the same number of countries of evil creates Ankhra Mainyu. In contrast to the pure "Ahurian" animals, Ankhra Mainyu creates dragons, snakes and other evil spirits. At that moment, the Persians were scattered throughout the East and India, where

they were hiding from Muslim persecution.

So to speak, Zarathustra was on the heels of another Persian, Mani, who lived in 216-277 AD. He created his teachings already on the basis of existing religions. By translating his books and texts into foreign languages, he hoped to create some kind of world religion. He intended to combine the teachings of Zarathustra, Buddha and Christ. His religious construction had a strictly dualistic basis. It contained two equivalent deities. To the created

For some time religions were quite loyal to them in the Sassanid Empire. But then Mani was arrested. After a long imprisonment, he was executed on February 26, 277. The reason for this lay in the fact that the Zoroastrian priests saw a serious danger in the Manichaeism teaching. Mani's corpse was mutilated and put on public display. For almost a thousand years, from NG to the 11th century, Manichaeism spread throughout Asia, North Africa and Europe. In the UP century, the center of the Manichaean religion moved to Babylon. In the VIII-XX centuries, Manichaeism was the official religion in the state of the Uighurs, located on the territory of present-day Gurtzia. The teachings of Mani penetrated even into China, where Luo XUN of the century existed! Gnostic-minded groups of Muslims survived among the Turkish Alawites. Here is a quote from their "Book of Shadows": "When a fetus appears, a good spirit descends on it; this is the light spirit of faith, which is created by the Light God. Now he is enclosed in a body... He is distressed and weeps... He contemplates the body, which is a prison for the spirit of believers... He will leave this body when knowledge comes. At the moment, out of 67.8 million Turks, about 15 million are followers of the Alawite faith. Gnosticism still exists today. It has come down to us in the form of Theosophy, Rosicrucians, Anthroposophy. By the way, the creator of the latter, Rudolf Steiner, even published the journal Lucifer-Gnosis. Gnosticism influenced the work of many writers and philosophers: Marcel Proust, James Joyce, Hermann Hesse, Thomas Mann, Carl Gustav Jung, Martin Heidegger, etc.

Gnosticism divided all mankind into three groups, depending on the content of light in them. At the very bottom of this hierarchy are the khuliki (from ὕλη, in Greek — matter). Their essence follows from the very name - empty matter. Next comes physics. They have, as already reflected in their name, a soul and can "awake" under certain circumstances. Only pneumatics can be higher, which consist of pneuma (divine spirit), which originally comes from light abundance - pleroma. They represent the bright pinnacle of humanity. In one of the late Gnostic codices we can read: "Until the end of the world there are three people and their descendants: pneumatic, psi

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chemical and terrestrial. They correspond to three phoenixes of paradise: the first is immortal. The second will spend 1000 years. About the third in the holy book it is written that he will be plagued. So there are three types of baptism by fire and water." And elsewhere we can read about baptism: spiritual, Three-part division of mankind: "Pneumatic view, like light from light and like pneuma from pneuma, complete salvation awaits." "The mental appearance, like the light from a fire, is slow to realize." He stands "in the middle" and must decide for himself as to what is good. "The Hulic type is hostile in every respect, since it is dark and prevents the light from rising ... He is the embodiment of hatred for the Lord" and is doomed to oblivion.

If humanity was once divided into three parts, then it was far from common for everyone to share the elite position of the bearers of light. The limited dark huliks, in their own closed circles, cared for their own divinity, which, through missionary activity, was to prepare the new lodm for the light. Therefore, the "exclusion by superiority" of the Gnostics must be kept in the background, not explicit. Moreover, the closeness of these circles was not always chosen voluntarily. After Christianity became legal in the Roman Empire, there was an active struggle of various competing religious systems in the state, including the Gnostics. Many Christians and even priests were supporters of the Gnostic prophet Mani, as if supplying ammunition for this theological war. In his youth even Blessed Augustine was an adherent of this line! But again and again our eyes turn to Gnosticism in connection with later events. In the early Middle Ages, it became very widespread in Northern Italy, Rhenish Germany and Southern France. The new faith arrived in Western Europe through trading loot from Bulgaria. Originating in Bulgaria in the 10th century, this doctrine was called Bogomilism, and its followers were called Bogomils. To a certain extent, they inherited the heretical teaching of the Paulicans, which was very widespread in the Eastern Roman Empire. Having taken root in Western Europe, this Gnostic trend was called differently. In the German lands, Catholic priests identified him with Manichaeism. In France

The new Gnostics were called the Albigensians (from the city of Albi), the Waldensians (after the Lyon merchant Pierre Vallode, who, as the legends say, gave away his property and proclaimed poverty to be the ideal of life). They called themselves Cathars, that is, in the 19th century, , clean. At first there was a real threat that Catholicism would be ousted not only from the South of France, but also from Flanders,

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The ruins of the castle of Montsegur - the last stronghold of the Cathars

Champagne and some German lands. Church and secular authorities decided to join forces. A crusade was proclaimed against the heretics. In 1209, an army of 50,000 men invaded the county of Languedoc. A terrible massacre began. For example, in the city of Beziers, 20 thousand people were gathered on the square in front of the church of St. Nazarius, who were beaten by the crusaders. It was from there that the famous legend began. Upon learning that Catholics had crept into the crowd along with the Cathars, the crusaders turned to the bishop: "How to distinguish heretics from orthodox Catholics?" A harsh answer followed: "Kill everyone, the Lord will distinguish his own." This crusade ended a few decades later. The last stronghold of the Cathars was the castle of Montsegur, which was considered sacred. In March 1244, after 10 months of siege, the castle fell. After the fall of Montsegur, about 400 people survived. Of these, 200 were "perfect" (rag (\$)) - priests of the Cathars. All of them were burned at the stake of the Inquisition. After that, the Gnostic traditions were transferred to the halls of secret societies.

Many converts to Gnosticism have seen the rebirth of spiritual light in another body after death. But the new body was only a new prison for the spirit. Pneumatics were called upon to break this ominous cycle of constant languor of the soul in the prison of the body and bring the kingdom of light closer. set it on earth and reunite with the divine light.

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When it comes to light as a divine manifestation, then, as a rule, it was said about the metaphysical, invisible light. Only a few gnostic systems, such as that created by Mani, considered physical light - from the Sun, stars or the Moon - in the same way as a metaphysical concept. Mani believed that the Sun and the Moon arose after the crucifixion of the evil archon. These luminaries were called upon to weaken its power with the help of light. That is, the Sun and Moon were created from purified, true light. How did the return of light to the realm of the good deity proceed? It was described as follows: "A third party was brought in to bring the light back home. It allowed the purified light with the help of three wheels (fire, water, and wind) through the "column of greatness" (the Milky Way) to reach the lunar ship of light, on which, at the full moon, when it is completely light, it goes to the Sun, and from there to new Aeon. In a Manichaean sermon, this was described as follows: "I can open the doors to the column (greatness) in front of me ... I can cross on a ship of light and find peace."

In some Gnostic systems, spiritual light could even be found in animals and plants. In some cases, this led to vegetarianism, which was supposed to help not interfere with the souls "trapped" in the bodies of animals. In other cases, on the contrary, this led to ritual gluttony in order to accumulate the trapped light in one's own body. Thus, with the help of plants and animals, it was supposed to provide their own "trip" to the saving kingdom of light.

The Setshans can serve as an example of a scientifically grounded gnostic system. Their faith was based on the so-called "Gospel of the Egyptians". This work dates from somewhere around the end of the 2nd century AD. According to their ideas, on the Higher Pleroma, which is analogous to the sky, there is an invisible spirit. Here this higher being has placed five seals. On the Lower Pleroma is the Enlightened One — Foster Eleleth (Light Bringer = Lucifer), who

longs to extend its influence to the material world. Hyulic Sophia and the demiurge Saklas, who built the world, then create man. In this case, Gnosticism is based not on the evil intervention of darkness in the material world, not on a divine mistake during its creation. The Father of ordinary people is Adam, of enlightened people — Seth. These holy Gnostics live in Sodom. "Seth poured his seed into selected individuals specially selected for this purpose." Researchers suggest that the "Gospel of the Egyptians" was named so precisely because it attracted the attention of religious Egyptians. The emphatically Egyptian character of this teaching was chosen so that the Gnostic Seth would constitute a con

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incense to the Egyptian god Set. A different interpretation of the events in Sodom and Gomorrah contrasts the Egyptian Set, in whom some homosexual inclinations were observed, with the new Gnostic Set that came from Judaism. But the borrowings from Judaism were only partial. So, for example, the Sethians, branded with shame in the Old Testament, were, on the contrary, interpreted as a chosen race. Then, as is often the case when creating philosophical or religious systems, distortion, inversion comes: in the original texts, some fragments are either distorted or completely interpreted the other way around. Sodom of the Old Testament, mired in sins, in the Gospel of the Egyptians was turned into a gathering place for the holy Sethians. Or even an example of inversion. To save the Setians from Satan, Set came to their aid in the form of Jesus. Christ appears again in the Setian cosmogony as a divine flame in the Lower Pleroma, but he is a completely different phenomenon than Jesus, in whom Set incarnated. Already such an intricate profusion of characters mentioned here points to the extreme complexity of Sethian mythology. |

Almost all world religions reveal in themselves some Gnostic motifs. For example, the Christian mysticism of Master Eckhart foresees that in the essence of man lies the *sipisha apitae* (spark of the soul), which strives for reunification with God. The architecture of Gothic cathedrals brings us back to the French abbe Suger of Saint-Denis. This abbot got acquainted in detail with the works of the fifth century, in particular the "Mystical Theology" of Dionysius Pseudo-Areopagite. It was in this work that inspiration was found for the creation of the Gothic style of the churches of the Abbey of Saint-Denis. The Mystical Theology stated that God is light. After reading this thought, the active Narizh abbot began to enlarge the windows of churches so that God could get into the temple. Moreover, the window openings were built in such a way that light streamed onto the lectern. As a result, the Gnostic thought of Dionysius Pseudo-Areopagite played a decisive role in the emergence of Gothic architecture.

One of the main differences between Christianity and Gnosticism was the androgynous, bisexual nature of the Gnostic deities. However, there was some commonality in the area of the sacraments: many of the Gnostic groups attached special importance to Christian baptism. But on the other hand, the Manicheans and Cathars refused to be baptized in material water. Instead of the traditional baptism, the Cathars carried out the ritual of *conzo]ateption* - baptism in the spirit through the laying on of hands. Or another example, some Gnostics practiced unction or unction before death for the final whitening of the soul over the body and its reunion with the light.

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The God of the Old Testament and the trinitarian Christian God radiated light, but to the Gnostics they were not identical. They did not recognize that Christians and Old Testament Jews worshiped the same deity. The Old Testament God of the Jews, who created the earth, matter, could be associated among the Gnostics only with an evil deity responsible for the disasters of this world. Following this logic, the Gnostics often equated Yahweh with Satan. As a result, Jews and Jews in general were regarded by many Gnostic systems as devil-worshippers. Not surprisingly, the Jews were almost automatically assigned to the Hulihs. It is in this premise that the longstanding anti-Semitic and anti-Jewish traditions of Gnosticism lie. Christ himself was regarded by the Gnostics as a fighter against the Jewish deity. According to Christian

The theologian Irenaeus, the Syrian Gnostic Saturnilos, who lived in the 2nd century AD, taught that Christ appeared to destroy the God of the Jews.

Gnosticism is in many ways the classic religion of crisis: people only questioned the origin of evil when things were going badly for them. Gnosis can be considered a kind of protest religion that appeals to the intellectual elite, focusing primarily on political and economic difficulties.

But back to Alfred Schuler. Why was Schuler called the last German Cathar? Let me remind you that Alfred Schuler was born in 1865 in Mainz, a place that was inhabited by the Cathars at the beginning of the 11th century. Even the remains of their cemetery have survived to this day. The monk Ecbert Schonau, while still a young canon, ended up in these places in 1140. Here he first became acquainted with the Cathars, who were very common in the Rhineland of Germany. Local Cathars, like the Catholics, tried to conduct their missionary activities. Later, Ekbert Schonau used the knowledge he acquired in Mainz to write speeches denouncing the Albigensian heresy. During trials and mass executions, he noted: "They went to a painful death from fire not only fearlessly, but even with some kind of joy." Schuler had been interested in this story since childhood, although his parents were not natives of these regions.

places.

This interest was strengthened when he got acquainted with the literature devoted to the secret sciences, which was published in abundance in the 19th century. Perhaps the decisive role here was played by the books of Henry Papus, who, by the way, in his letters to Schuler referred to him as "master and master." Papus himself was a man who showed far more than idle curiosity about the Cathars and Gnosticism. In 1907 he founded the Gnostic Catholic Church, which

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Paradise appeared after the split of the Neo-Albigensian Perqui, established in 1890 in Paris by his assistant Jules Doinel.

Schuler's correspondence with Chapus began in 1899 and lasted for almost a decade and a half. The influence of Papus on Schuler was undeniable. In one of Schuler's articles, one could read about an all-knowing master with the shape of a snake who continued to interpret the Bible. In the previously published Green Notebook by Papus, one could find the following passage: "A man realized the sources of all fertility and ate beautiful fruits with his wife and, with the blessing of the master, rested on them. They entered from the life of dreams into the conscious and independent life of the children of light. They honored the memory of the master in the form of a snake." We could learn about such reverence from a number of medieval philosophers. In addition, in a number of Schuler's works there are places in which he speaks positively about snakes:

Oh let me re-sacrifice us to the sweet serpent god, the place of Eros awakes holy chills.

Or another snippet:

That black-robed magician standing by the pillar with snakes on his chest?

Or here is one more possible borrowing. An excerpt from Schuler's comments on music: "Even the music that accompanies dinner parties is here restored to its original exodus. It rings in sweet harmony like a vibrating axis stretched between this and the other world. This is the starting point of all music." And here is what Papus wrote in his "Green Notebook": "The strings that are stretched like an axis between this and the other world always vibrate in sweet harmony."

There is no doubt that Schuler drew his knowledge of gnosis and Gnosticism at first mainly from the notebooks of Henry Papus. But over time, his knowledge expanded. One eyewitness recalled



that somehow rummaged through Schuler's archive: "It contained a large list of occult works, which was either compiled by Schuler himself, or at least copied from somewhere. The main parts of this material concerned high-ranking Freemasons and Theosophy. It mentioned, first of all, the thought of E.P. Blavatsky about "seven forms of consciousness"... Mention was made of the French neo-Gnostic Eliphas Levi, the German theosophist Franz Hartmann and the occultist Karl Kiesewetter. Despite his interest in the occult, Alfred Shue

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Lehr was very negative and even hostile to Freemasonry. One quotation will suffice: "Mason as the proto goat of Judaism."

Schuler also took an interest in the Templars, who, because of their worship of the bearded head called Baphomet, were burned at the stake. He declared the Knights Templar to be hidden Gnostics. It is possible that they had connections with the Cathars and the Islamic Gnostics. The revival of the Templar doctrine officially took place at the end of the 19th century, when Karl Keller and Franz Hartmann founded the occult "Order of the Oriental Templars" in 1895. In 1905, the leadership of the order passed to Theodor Reuss, and later to the Englishman Aleister Crowley. In many ways, the rituals of the "Order of the Eastern Templars" were adopted by the already mentioned Gnostic Catholic Church. As for Schuler's orientation towards the French Templars, it was precisely this that served as a prerequisite for the export of this teaching to Germany. It was traditionally believed that the Gnostic tradition was transmitted along the following line: Cathars - Templars - Rosicrucians - Freemasons. But in many ways this tradition was profane. The true chain of transmission of Gnostic traditions from late antiquity to Schuler's works has remained hidden, a mystery. Schuler was considered the last German Cathar, since it was he who clearly perceived in his works the tradition of the French Gnostics and Albigensians, and besides, unlike numerous representatives of neo-Gnosticism, he really looked into what he taught, Ludwig Klages, whom Schuler complained that he was being sucked out by some kind of vampire, advertised everywhere the influence of the Cathars on the works of his friend.

The same Klages reported the following about the preparation for a series of reports on the essence of Rome, the "eternal city": "I turned my participation into the extraction of material (for example, about the Stoics) and the repeated study of each report." In his lectures, Schuler referred directly to the Gnostic Gospel of the Egyptians. "I end this discussion with a few passages from the so-called Gospel of the Egyptians, which, moved into this circle of ideas, takes on a new meaning. Jesus was asked when his kingdom would come, he answered: "When two become one, and the external (that is, the mixture of substances in the body) will be like the internal (mixture of substances in the light), but will not be male or female." But this was followed by a reference to the three types of sexlessness given in the Gospel of Matthew: "He said to them: this word does not contain everything, but to whom it was given; for there are eunuchs who were born in this way from the womb of their mother: and there are eunuchs who were castrated by men; and there are eunuchs who have made themselves eunuchs for the Kingdom of Heaven. Who can accommodate, let him accommodate.

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In his report "Houses of Life", Schuler cited graffiti depicting a crucified man with a donkey's head as evidence of the penetration of Christianity into the palaces of the Roman emperors. The caption to the drawing read: "Alexamenos prays to his god." Klages pointed out that it was a mixed entity. revered by the Christian sect of the Gnostics, which equated Christ with the Egyptian Set. We are talking about the ones we already know.

Setians.

But for now, let's get back to some facts of Schuler's biography. As we remember, he was in 1894 with Derleth. He was a man who not only preached aggressive, almost orderly Catholicism, but was also well acquainted with other religious movements. For the first time he felt the Gnostic influence after meeting Sir Joseph Peledan, the grandmaster

the Rosicrucian Order and the Temple of the Grail. Somewhat later, Derleth, like Schuler, met Henry Papus. It was Derleth who gave Schuler an interesting idea.

In his report "Hermas, games, the sun child and Caesarism" Schuler points out the possibility of shedding blood to master the enemy's light. He highly recommended studying the works of the Bavarian philosopher Baader on the subject of "Bloody Ritual Murders". Frann Benedikt von Baader (1765-1841) was born and died in Munich, where he studied Theosophy with Jakob Boehme. In his environment, he was considered a Gnostic, although in fact he remained a Catholic all his life. It was Baader who was one of those bridges that led to German idealism.

Summing up some results, we can safely say that Schuler came into contact with the Gnostics and the French Cathars only through contacts with Henry Napus. The same can be said about Derleth. Klages, who himself was interested in the Gnostics, took part in the preparation of Schuler's most famous report, On the Essence of the Eternal City. In addition, he studied various theosophists whom Schuler quoted in his writings.

But all of the above are only, so to speak, outward signs that Schuler was a Gnostic and a Cathar. External signs must be confirmed by some internal beliefs, which are easiest to find in the works of Schuler. No need to go far, let us dwell on his report "On the Essence of the Eternal City", one of the tasks of which was the Gnostic enlightenment of the public: "My speeches "On the Essence of the Eternal City" are full of psychic content. They are addressed to the soul, not the intellect. They carry psychic fluctuations and try to find inner

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listener light sources. They are erotic worshipers, their intention is to copulate and give birth to light, that is, to perform a religious act.

Schuler had to inspire the listeners with his words, which were supposed to awaken in them the inner light. He really spoke to the soul, not the mind.

Schuler ended some of his reports with the words: "The time has come for the name, dressed in flesh, to discover the secret of the lamp and rush on the Helios team over the fresh cracks of the smoking arable land, bringing the spiritual glow closer." The concept of "lamp" belongs to the ancient Gnostic tradition and is found already in the original Manichaeian treatises.

Schuler believed that the symbols of light could be not only certain gems, but also a chicken. "The white hen is the symbol of the telematic lamp of the soul. It's the chicken of the soul... the chicken mystery." The concept of telemata (from the Greek telein - completion) was first encountered by the legendary magician Hermes Trismegistos. He used it in his book The Table of Smaragda, on which many medieval Gnostics relied. The book itself is still a mystery. There is no indication of the time or place of its appearance. Possibly, it was written by the Gnostics themselves in the VI--XIII centuries of our era. The veil of secrecy over her... it's just a precaution so they don't get caught cheating. One way or another, the Gnostic tradition presents Hermes, the oldest of all philosophers, as the author of this document. There are two ideas about Hermes. Some make him an Egyptian; but by proclaiming him a contemporary of Plato, they break the whole chronology. Others claim that he is the king of the Greeks, who was in Constantinople, but this confuses the situation even more than the first statement.

The table itself stated that in the inner darkness of things a certain radiation of the world spirit is hidden, the main instruments of which are the sun and moon; and he himself exists in a kind of wet steam. This powerful force is included in all earthly things, it is she who is the creator of the perfection of things and the whole world. This force is a certain digesting factor, perfecting all things, in which heaven and the earthly disposition of things have found interaction. This power is the quintessence of all things, the treasure of the world taken away by darkness, cleansed of all earthly defilement. "Gablitsa Smaragda" is nothing

other than the presentation of the doctrine of this excellent essence, which was called the Elixir of Life (Elhi Kae), the fifth essence. It is from this phrase that the current concept

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tion. And here we are in direct contact with alchemy. The fact is that the FIFTH essence in alchemy was called a special essence that existed along with earth, fire, air and water. Digressing from lofty matters, I would like to give one more evidence of the penetration of Gnosticism into our modern life. Remember Luc Besson's The Fifth Element...

But if all living beings come from a source of light, are they the same in telematic light? How did these perceptions affect Schuler's political views? Klages knew Schuler's political views best of all: "...he was neither a radical opponent of Marxism, nor an enemy of the haves; he only wanted to use the latter's money correctly. He could never feel any poverty and appeared in society with the natural honor of a man who, it seems, knew nothing about everyday difficulties. But, nevertheless, Schuler has a formula given to a young worker, which is not without a certain revolutionary potential; "Do I recommend raising wages? Shorten the working day? Factories on fire!" And again we see Schuler's obsession with burning. At the same time, he does not abandon his religious-gnostic ideas. "In public life, there are no owners, no property, since the possession of a lamp is common. Everyone lives in everything. That is why the concept of property is absolutely alien to prehistoric times. In the Middle Ages, possessions were ashamed and, as if justifying themselves, they called it "sunny flax" ... Since each whole is a feeling of solidarity, it goes without saying that this word must be correctly understood. The signs of the old race have been preserved by the only primitive people of our time - the Russians. Based on telematic vibrations, they are trying to tear down the house of cards of evolution." It is surprising that the Munich esoteric Schuler cites the Russian people as an example of a witness to telematic vibrations. Here, a connection with Papus, who for some time was at the court of Nicholas II, involuntarily suggests itself. But this does not mean at all that Schuler, thanks to his gnostic-motivated egalitarianism, joined the left political camp. On the contrary, he classified the French Revolution, social democracy and anarchy as "the coming out of the festering lower masses". The problem that he associated with the French Revolution was the assessment of the massacre of aristocrats, special bearers of light. In The Nobility of Labor, he wrote: "The guillotine of this shameful race is cracking on noble spines. The last perverted sexual crime against the light and the soul.

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In general, Schuler dreamed of replacing the traditional school with its analytical-abstract subjects with boarding schools with separate education for boys and girls. Of course, they should not have a pelvic attitude towards the formation of masculinity, since everything would be reduced exclusively to the functions of a man, which progress presented, but would have a harmful effect on the magical aspect. Schuler saw in the school of his day only a matrix for the brain, which had a detrimental effect on mental capabilities. Instead, he advocated youthful homes in which, during puberty, sensual activity would turn into a mysterious, light-bearing mystery: and in their inner structure, the sensuously transcendent mysteries of the earliest love. There, the young man, on the basis of his extremely high light potential, would become "completion in himself." He could no longer be seen as an inferior person. The youth, because of their "joy of enlightenment," became self-made. Of course, it would be very difficult to derive a specific pedagogical theory from this rather extensive theory, but we again find certain features of Schuler's views among the National Socialists. Take, for example, the slogan popular at the end of the 1920s: "National Socialism mobilizes the will of the youth." There, as in

Schuler's dreams, there was no co-education, the school curriculum was not focused on knowledge overload. And what about elite educational institutions (Napolas, Adolf Hitler Schools) that were built on the model of youth houses?..

Schuler's definition of light and divinity can be found in verse form. So, for example, in one poem he refers to the supposed homeland of his ancestors:

From the end of the path, the light between the timber and the ironworks illuminates the very last divine being.

Another stanza can be interpreted as moving the cosmic struggle between light and darkness:

They live - two from the universe, dissociated from the common. immortals who are familiar as enemies:

foggy sparks rip up the night,

brought into being by chance.

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Schuler also refers to classical Gnostic metaphors such as the pearl in the shell. An image of a soul chained in a body.

I am the light soaked in the night...

I am the pearl that filled the shell. I am the intoxication that rejuvenates this world. I am life.

The beginning of the stanza "I am someone" can be found not only in Gheorghe's poem "I am one and there are two of me", but also in various ancient Gnostic texts. This formulation, characteristic of gods and prophets, is found elsewhere in Schuler:

My whirlwind of fire longs for your blood. Your red grain streams from hearts. Me

light life slowly drinks.

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During one of his dives into the past, Schuler saw a bright heavenly state "beyond the gates of history". He saw modernity in a manner characteristic of Gnosticism - emptiness, darkness, cold and torment. So what did the future look like? The "coming kingdom of light" awaited man. But how to reach it? This was possible only after getting rid of the bodily cover of light. Here we see the classic richness of Gnostic thought: the body prevents entry into the realm of light and must be left behind like an overdone suit. Or, in another way, an enlightened person is surrounded by ethereal clothes - the cover of every living person.

In Schuler we also find the view of the savior in the guise of a solar child, often found in Gnostic systems. "I admit that from time to time the essence of life appears in the form of a child who from time to time rises from a great tide of peoples, then there must be a turning point in life that concerns all of humanity, a mysterious world upheaval, a sunrise for a new life." However, how do these always passive solar children, who remain children for life, act? "The polarization of the solar child moves outward a more active entity that seems to surround him, which, so to speak, forms the inner courtiers of the solar child." After that, surrounded by a radiance, which Schuler called the "pink Ring", the solar child sent out powerful streams of its power in all directions, which resembled a solar wheel (swastika) in shape. Schuler was talking here about a superhuman form that he couldn't forget, comparing it to his last look at Sodom. And here we are

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We are talking about the traditional Sethian idea of Sodom as a kingdom created from the seed of the great Gnostic Seth.

Schuler saw a light carrier, a solar child, in Jesus as well; "At the same time, images of a new adventure novel appear before me: the desert of upper Egypt. Time of action: expiring paganism. The final victory of the sexless, solar-essence-filled Jesus." Schuler portrays Jesus as sexless, in some versions castrated, since the solar child had an androgynous nature.

What was the connection between the solar child and the center of light? According to Schuler's ideas, the sun child was identical to the god with the fiery seed that created the core of the universe. Therefore, the center of light and the solar child are one; the center of light can also be seen as the god who produces the solar child.

In Schuler, we also see the ideas of various Gnostics that the souls of people were collected on the Moon, then to be delivered to the Milky Way. The gathering of souls (light) on the Moon explained the rise of the Moon. Then the souls of the people were reunited with the central metaphysical light. Schuler uses these gnostic motifs in his writings: "Then their gaze dived into the full disk of the moon in a star-filled sky. It seemed that from pure sacred passion their souls would go there." What happened next on the Moon is hinted at by one wording: "moonlight dripped like pearls onto a path paved with bricks." The pearl, as we remember, was considered by the Gnostics as a standard metaphor for the soul. That is, to a certain extent, the souls of the dead could return to earth in the form of light. By the way, oh

Photo of Rudolf Hess in Spandau Prison. It clearly shows a map of the moon, from which the last SS battalion was supposed to come

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Lune, Deputy Fuhrer Rudolf Hess, after the Nuremberg Tribunal, which sentenced him to life imprisonment, kept a map of the Moon on the wall of his cell. This was not at all due to his love of astronomy. He believed that it was from there, from the moon, that his salvation would come, the last SS battalion. It wasn't just a coincidence. It is well known that Hess was fascinated by medieval mysticism. Walter Schellenberg wrote about him in his memoirs: "He often quoted mellow paragraphs from the books of soothsayers such as Nostradamus and others whose names I do not remember." Others have argued that Hess was obsessed with mystical mortification—one of the practical ingredients of Gnosticism. There is no evidence that Rudolf Hess knew Alfred Schuler, but Hitler's future assistant, who lived in Bavaria and was fond of mysticism and Gnosticism, most likely was not only familiar with Schuler's ideas, but was also present at his public speeches,

Despite some egalitarian claims, Schuler had a traditional elitist gnostic mindset. Before starting his report on the eternal city, he told the guests that he did not attach any value to large human masses. No less consistently, he accepted the idea of a tripartite division of humanity. He called the materialistic huliks exoterics. Due to his materialistic nature, he considered them extremely superficial. He called the classical physicist a "religious dilettante", he was equally dependent on knowledge and on the church. Pneumatics are a completely different type of people. By virtue of their natural aspiration, they are prone to inner experiences. These people are at the center of all his thoughts. They are the key to deciphering all events. Experience for Schuler is the knowledge of one's own light, one's own divinity. This is knowledge associated with the perception of the dualistic division of the world, with its struggle between light and darkness, which explains the historical events that were the result of the struggle between two principles. It was far from accidental that Schuler used the wording "because of his

natural desire." In his understanding, the class of pneumatics has a very specific biological expression, although it is not limited to representatives of one or several ethnic groups.

However, if true knowledge is by no means accessible to everyone, then the secret language should have become the lot of only the Gnostic elite. Schuler has repeatedly stated that he would remove the words "Telesma" and "telesmatic" from the secret language.

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Schuler even tried to give a Gnostic interpretation to such a natural scientific concept as an electron. "Think of a vibrating complex of light, consisting of an innumerable number of active and passive electrons, flashing from mutual friction. These are the fluids of tireless movement, which are the basic substance of the Universe. These fluids create a nimbus, a halo of creative force that surrounds us and all that exists... As I assume, this substance is identical to the "big Telesma" and is depicted in a similar way. Her saving transfigured power resides in the blood." As you can see, for Schuler the concepts of electron, fluid, Telesma and blood were almost identical. This can be seen in the description of the Hermetic liturgy practiced by Schuler. "After they said the words of the prayer, they kissed each other and went to eat the sacred (purified) food that did not contain any blood." Not surprisingly, many Gnostics were vegetarians. For them, the blood was the seat of the divine soul. They feared that when eating food, the light of the soul would be scattered, the core of the soul or the "seed of the angel" could separate and become even more intertwined with the matter of the body. "When the wave of blood becomes enlightened, then I call it existing life. This designation presented itself to me along with my experiences." Consequently, it seemed to Schuler himself that enlightened blood, a kind of bloody lamp, overwhelmed him. "The possession of light is our participation in absolute life... On the other hand, one gets the impression that such light is associated with currents from the Universe, in which it should be distributed. Those in the light experience these currents as a cold chill coming from space. But, uniting with the essence (essence) of blood, they acquire joyful warmth. Consequently, there is a center of light in the Universe, from which these "fluids" and "streams" descend on a person. Schuler described it this way: "I call the substance gushing out of the universe cosmic. Eros Kosmogonos seems to me a late symbol of such an origin. Now we can understand why the Munich philosophers who rallied around Schuler were called cosmists. Obviously, Schuler saw the gods as a symbolic realization of real processes. In all Gnostic systems, the cosmic content is common. Is the origin of nature unique? Schuler felt "chills," for example, when "a sudden idea, like a luminous spark, inspired creative action. It was the telesmatic force that disturbed the personality." The same loklal "On the Essence of the Eternal Gorol" only externally concerned the ancient metropolis. In fact, Schuler was talking about the fate of the telesma in earthly events.

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And here is another significant place in the works of Schuler. In the Griptych of Eros, he rather quickly found the cause of strict Christian morality — the Jewish "syphilis": "Christian degeneration. With her plague morality. With her shame. With her Jewish syphilis."

Strangely, at the end of the 19th century, syphilis was considered a "French disease", and not a Jewish one at all. Isn't it Schuler's idea that inspired some of Hitler's passages in Mein Kampf? "The fight against syphilis requires a fight against prostitution, against prejudices, against old ingrained habits, against many old ideas, outdated views and, above all, against the false holiness that has taken root in certain sections of society." Hitler also proclaimed syphilis a Jewish disease. Many researchers believed that this was due to the fact that in his youth, Hitler was infected with this disease by a Jewish prostitute. This version is more than far-fetched. There is a simpler explanation... Alfred Schuler's ideas.

But let us return to the human soul in the Gnostic view. The transmigration of the soul was an integral part of the Gnostic faith. The burdened soul travels after death from body to body until it cognizes its light, divine essence. Only then will she be able to free herself from the shackles of another bodily prison. The Gnostics envisaged both the direct transmigration of the soul and its inherited "transfer". Depending on one or another gnostic system, the prerequisite for reunion with the light was either the realization of the soul's own divinity, or an exceptionally pious way of life. Some systems spoke of the existence of an intermediate heaven or New Earth, which was located on the way to the highest heaven. The souls that got here could return back to the sinful earth in a new body. The Cathars went even further. In their religious system, they established that the transmigration of animal souls can occur, which is associated with the so-called warm blood. Specific references were made to horses and lizards. We can also find references to the connection between the soul and blood in the Bible in the Book of Leviticus (17:1 1-14): cleans the mud. That is why I said to the children of Israel: Not a single soul of you shall eat blood, and the stranger who dwells among you shall not eat blood. If one of the children of Israel and of the aliens living among you catches a beast or a bird that can be eaten, then he must let its blood flow out and cover it with earth. For the soul of every body is its blood, it is its soul." The Cathars also explained the connection between the soul and

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human body: "The soul of man is nothing but pure blood." After death, the soul forcibly leaves the human body. But why does she incarnate in a new body or simply remain incorporeal? The Cathars explained it this way. After death, the soul that left the body begins to be tortured by air demons, and therefore it seeks protection in a new bodily shell. Only the pure (Katars) could immediately reunite with the light. None of the Cathars was supposed to be reborn in bodily form after death.

Given the fact that the human soul could be reborn in an animal body, a special attitude towards animals was provided. But do we find respect for animals in Schuler? For him, the history of the world has evolved with man as the driving force behind evolution. In the process of his development, man was overwhelmed by the struggle of opposites. Schuler could not accept "the destruction of any kind of fauna and flora", which was the result of an unbalanced being of a man who threatened to turn the earth into a lunar desert, since men were mainly driven by self-interest and murderous passion. Klages witnessed Schuler's specific attitude towards the animal world. He described the small apartment in which Schuler lived with his mother as a fantastic place to live. A thoroughbred black cat Moritz wandered around it, who felt like the owner of this territory. Schuler's love for animals spread not so much in breadth as in depth. In the eyes of an animal, Schuler saw his own soul, and therefore built a relationship with him as with his beloved. This explains the long conversations ... with the cat Moritz. From animal food Schuler ate only fish. The Cathars in their time refused to kill and consume the meat of dead animals, since they were, like people, carriers of light. But this did not apply to fish, which were not spawned by light, but by water.

But let's get back to the transmigration of souls. Today, many people, including Christians, who were in a state of clinical death, described a bright tunnel. The Christian Church shared this opinion in many ways. It was through the long tunnel, which consisted of light, that the souls of Christians entered the Kingdom of Heaven. Such a view is often illustrated by the paintings of Hieronymus Bosch, for example, one of his creations, painted around 1500, which was located in the palace of the Venetian lodge: "Ascent to Heavenly Paradise". In the picture you can see the angels who accompany the souls of people to heaven in some semblance of a huge light tunnel. It is still unclear: was Bosch a secret Cathar and Gnostic, or were his paintings dictated exclusively by Christian teaching?

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What was Schuler's position on the issue of transmigration of souls? Klages said that Schuler considered life "open" only if there is a relationship between the world of the living and the dead. Life would be "closed" if such a connection were cut off, "sealed". Schuler once declared: "Only the dead are the quintessence of life. Only those who have crossed the threshold of death, in order to experience the body and the core of light, return back to call the living to the light of life. However, [again] they can be born where death has come, and therefore ... a young, liberated life brings even the dead a shiver of bliss. This is an open life. A closed life forbids the return of the dead, it seals the other world, turns the sky into a closed essence. This light of youth seemed to Schuler to be the prince of reincarnation.

In old age, a luminiferous product grows in the body simultaneously with the loss of sexual function. It is he who prepares the "return of the soul home." For Schuler, this was a kind of hereditary memory: "Whoever lived in the telesme knows that he can see the most ancient times in his memories ... This is my theory about the transmigration of souls and about rebirth." Schuler defined himself as nothing more than a "low-burning lamp." But this was quite enough for him to plunge into the past and tell his guests about it. The transmigration of souls might seem like an insignificant plot in the teachings of Schuler, were it not for one figure with whom we will encounter throughout the book - Reichsfuehrer SS Heinrich Himmler. Only the teachings of Schuler can shed light on why the head of the "black order" considered himself a new incarnation, the reincarnation of King Henry the "Fowler". This was not just a secret dream or fantasy, but a well-formed conviction that led to the appearance in the Third Reich of a special cult of Heinrich "Ntitselov".

Or here's another topic, at first glance, has nothing to do with National Socialism. Hermaphrodite. Klages has repeatedly described Schuler's attempts to comprehend the ancient concept of a hermaph. Schuler saw the reflection of the essence of an enlightened person in the ancient asexual or bisexual Uranian, primitive and primordial being. German romantics of the 20th century expounded their bold dreams about the lost "androgyny" of the primitive world. This prompted Schuler to think about the origin of the disappeared person. Fortunately, in the Gnostic literature there was enough "information" on this issue. In addition to designating the androgynous essence of the supreme deity, there were quite definite references to the hermaphrodite: "When Pronoia saw an angel, she

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loved him. However, he hated her because she was in darkness. However, she wanted to hug him, but she couldn't. When she could not satisfy her love, she shed light on the earth. On the same day, this angel [predecessor of primitive man] was called "bright Adam." He became a "bright man of blood"... Eros arose from this first blood, who was both a man and a woman... When all the gods and their angels saw Eros, they fell in love with him. When he arose among them, he kindled a light in them. As from one lamp light is lit in many lamps ... so the first desire arose on earth. Or another passage: "When Sophia threw a drop of light, she glassed into the water. That hour, it became obvious to a person that both a man and a woman. That drop first formed into a woman's body. She took the form of a mother, who gave birth to an androgynous person, whom the Greeks call a hermaphrodite. The Jews call his mother Eve, which means life".

Schuler, in his report on "solar children," gives a kind of exegesis of ancient Egyptian myths about how the gods impregnated themselves or produced androgynous children without a father. Schuler believed that in any story that told about the birth of a child without a father, it was about the birth of a hermaphrodite.

The telematic essence, according to Schuler, was not one thing. It was divided into a passive female part and an active male part. Light appeared as a result of "mutual coition" of these parts. Schuler called this process "the eternal wedding." Therefore, in order for a person to be fully enlightened, both male and female substances had to be present in him. "The masculine essence and the feminine essence are dead separately." However, once-



the division of the sexes nevertheless occurred, which led to the disappearance of the cosmic cell. Schuler shifted the blame for this to men, "agents of evolution": it is the man, as the creative principle, that drives God out of his heart.

In the text of one of his reports, Schuler wrote: "Neither man nor woman. One gave birth to everything. No one in existence has generated light. No one commands the light... Life rolls out of it in golden spirals. Wide swiveling swastika. Several decades after the writing of these lines, new hermaphrodites will be produced under the sign of the swastika. First, they will deprive of sex (sterilize) hereditarily sick people. Then "racially inferior". But these actions, no matter how monstrous they may be, there is a completely logical explanation. But no one is able to answer why the Nazi regime sterilized criminals.

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nicknames who were held under certain criminal articles. For the purposes of re-education? Or maybe to awaken the inner light? ..

In general, the Gnostics paid special attention to reproduction, since it was precisely this that served to capture souls in an earthly body. Not surprisingly, the Gnostics had many sexual restrictions. Among the Cathars, for example, sexual intercourse was considered a diabolical process, and a demon was in a pregnant woman. Therefore, the Cathars forbade even in case of emergency to touch pregnant women - this was strictly forbidden. But here it was not at all about discrimination against women and a hostile attitude towards them. Among the Albigensian "perfect" there were even women. In the view of the Cathars, Satan created both man and woman, and therefore, to a certain extent, they were equal. As a result, sexual perversion and sexual relations between spouses were presented to believing Cathars as equally serious offenses. An attempt by the Bishop of Qatar, Philip, to reform and proclaim that sexual relations, even for the "perfect" was not a sin, ended in complete failure.

As we remember, Schuler believed in the existence of two states of life: "open" and "closed". Signs of an open life were: a sense of satisfaction, overcrowding, passivity, enjoying the present moment, stopping time, a feeling of absolute being. In this description of the open life we see the word "passivity". Something similar we could find in the book of the Manichaeian psalms: "Give your hands peace of mind... The restlessness that reigns on earth only causes harm." Similar instructions were given for almost all daily activities. In the Manichaeian confessional book, one can find the principles of non-violence: "If because of me people fought or were arrested, or were forced to endure insults and humiliations, if I applied force to four-legged animals, hit them, or only planned to do evil to game, birds, earth or water animals or ... - I apologize to everyone.

A closed life, according to Schuler, was determined by the following characteristic features: activity, hardening, need, hard work, thirst for activity, education of skills for work, fulfillment of duty. This time was guided by the desire for some kind of achievements aimed at the future. It was filled with anxiety. Then it is not so much the fullness of life or the beauty of the personality that is valued, but the efficiency of far-reaching goals. A closed life seems to be directed outward and, accordingly, excessive reproduction appears. The inner life is felt in general as asceticism, as deliverance from the body covering during

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goal achievement name. In this situation, Schuler considered the desire to reproduce as "an impulse to materialize." Closed by a certain "black magician", life revolves only around sexual reproduction, the biological reproduction of future generations.

But, on the other hand, the "black magician" is opposed by the "producers of light" who donate it to humanity. But as the impulse to biological reproduction gained strength, the possibility of "internal conception of people" was lost. Spiritual life under these conditions was aimed solely at blocking biological attraction: castration, artificial feminization, the Catholic Church with its vow of celibacy - celibacy. Schuler went on to point out the connection between Catholic monasteries and the traditional Roman "youth with long flowing locks" and "the realm of light of Christian angels." He spoke primarily of the esoteric meaning of "young blood", but by no means about the depraved intentions towards the countless boys and girls who surrounded the Roman emperors. They were for him some kind of donors of the power of light: "On the one hand, we have boys, on the other hand, girls, and between them is a despot pumping light out of them." A special young life was called by Schuler nothing but the Grail - the source of light.

The appearance of Luther on the historical scene meant for Schuler the onset of a new historical era. The Wittenberg scandal actually marks the verdict on luminous Christianity. The dark man (materialist) and biological attraction win. A person turns into a machine not only within the framework of his profession. In place of a spiritual wedding with its bright and holy marriage, the clergy puts moralizing, and itself turns into some kind of doctors. Vandalism is at its peak. Everything that deviates from the generally accepted norm immediately ends up in textbooks on psychiatry. Light becomes madness. Homosexuality, which in ancient times was considered an individual means to awaken the light, is being banished from culture and art. Schuler again turned to the topic of same-sex relationships. Now they were of value to him, since they did not contribute to the reproduction and conclusion of another soul in the body.

Contrary to popular belief, Schuler was by no means a mentally ill visionary. On the contrary, in comparison with many of his contemporaries, he showed a propensity for a strikingly clear analysis of antiquity and modernity. Schuler's historical picture saw the "prehistoric" period as an era when the entire physical world was permeated with light. This era could be called paradise. Opposing her

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there were periods of history that were characterized by the "pumping out" of light. Schuler put forward a hypothesis in which he suggested that periods of abundance of light are replaced by epochs of its displacement, "as night follows day, as withering comes to replace flowering." However, the full details of the full rise and fall cannot be found in any Gnostic work. Schuler himself referred to the teachings of Empedocles, who distinguished two periods in time: full of love (aphrodisiac) and overflowing with hatred. But how did Schuler imagine the details of the cosmic center of light, which he associated with the pleroma and the parity of abundance of light among the Cathars? "Outside, in front of the gate of history, is the center of the most powerful light, to which all people aspire to the same extent." But, once on the other side of the "gate", people fall under the influence of another force that drives history - progress. But in fact, natural scientific progress is only one of the "agents" of the force that really opposes the light. The dominance of one force or another predetermines the onset of an "open" or "closed" life. It is these concepts that mainly characterize successive historical epochs. "I designate the time of illumination as the open life, the time of obscuration as the closed life." Meanwhile, the dark age of progress, as it were, acts as a catalyst for a new outbreak, when the light should manifest itself in an even purer form. Hollow models of cleansing were not at all alien to the Gnostics. Some Gnostic groups insisted on eating luminous foods, such as watermelons, in order to accumulate light before a new flash. Schuler made a swastika a symbol of a new bright, open life. It was he who first introduced it into wide use in Germany. But Hitler's swastika was somewhat different from the symbol used by Schuler. The latter rotated in the opposite direction and had at the end of each of the curved rays

In Schuyler's sketch of the swastika used in the family emblem of Wiligut, the emblem of Karl Maria Wilpigut

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three dots. Schuler probably adopted the French manner of depicting the gamma cross. The swastika itself was found in dozens of ancient cultures, from India to Rome. But nowhere could we find three points on its rays. But these three notorious points are found in the Manichaean painting on silk, found in the Turf oasis. These images date back to about the MIN century. In the Manichaean Tradition, a cross with three points on the "Cross of Light" carved on the wall at each end was called the "Cross of the Tarbzhho Temple of Light". Later, similar images could be found on the Qatari bas-reliefs. The "cross of light" is still depicted on the flag of the French province of Languedoc, which was the center of the Qatari religion. Schuler used to say more than once that "great chains of stars wrap around the center of the world." It is this phrase that can explain the meaning of the three points. Schuler transformed the Manichaean "cross of light" into a special sign - a swastika (a rotating center of light), bearing three points (chains of stars) on each of its rays. In this symbol, he combined his Gnostic and cosmic ideas.

Schuler saw the modern world as the lowest point in the development of mankind. He spoke of "the vibrations of the black wheel over the globe." But on the other hand, he did not lose hope that healthy symptoms could be found even in the sources of the plague. Growing trembling from the approaching light speaks of a nascent hermaphrodite. However, his optimism was not so radiant when Schuler raised the question of the end of history. Various versions of the end of the world circulated among the Cathars. There was an idea of the burning of the earth. In another version, it broke up into elements of the initial chaos. Other believers believed that at one moment the limit of the saved souls would come, so to speak, the limit would be exhausted. Those who will not be able to reunite by this moment The flag of the province of Languedoc, on which CO Light will forever remain on earth - the "Cross of Light" is depicted, being in a meaningless circle

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gate of life. The earth itself will turn into hell. In addition, all Jews will be sentenced to stay on hellish earth. In Schuler's Gnostic system, they were the very creatures of darkness. Schuler has always been contemptuous of Jews. Behind their lives, he saw the actions of Kronos, the god of time: "This race is ruled by the terrible Kronos, who

- Ry always destroyed the universe. When, finally, the children of Zeus will eliminate this muck? Schuler died in 1923 and failed to see the followers of his disciple Hitler follow this advice.

As we remember, Schuler is always op- The funeral of Alfred Schuler. determined the location of the light in the person- The deceased is dressed in a special SUIT century in his blood. Speaking of roman am

phytheatres, he did not tell at all about

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opponents tried to destroy each other. He talked about trying to infuse another particle of light into his blood. That's what the bloodshed was for. "As a result of what do they lose their souls? The seat of the soul, the fiery fluid, is human blood. That is why [the gladiators] tried to open the ventricle of the heartlet to the enemy. They opened the fiery lamp and became involved in this blood-killing lamp." Schuler's anti-Semitism, which so delighted the young Hitler, always had a specific character. His hostility towards the Jews was never racially national. His work "Man Trias. Ulcers of Judas" clearly points to an exclusively religiously based anti-Judaism. To a certain extent, Schuler followed the tradition of Christian anti-Semitism, blaming the Jews for the death of Christ. According to his interpretation, they crucified the androgynous essence, the great source of light. Schuler linked the second stage of the "Jewish epidemic" with the beginning of the Reformation. In his speeches, he repeatedly called Luther a Jew. "Inside the dried-up ulcer of Judaism arose: the moral police and the pastoral state." The "legacy of the new creation of the cell of light" (as Schuler called the Renaissance) was poisoned by the Jews. At the end of the 19th century, Schuler

felt the approach of a new androgyne. Raymond Furness, in his book *The Children of Zarathustra*, quite definitely said that "Schuler was alien to the then irrational pan-Germanism. Here. "antiss-

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mitism, although unforgivable, nevertheless, it belonged to a completely different category than Hitler's hatred of the Jews. Gerd-Klaus Kaltenbrunner in his article "Alfred Schuler: Between Rilke and Hitler" also emphasizes that Schuler did not accept racial anti-Semitism. Wolfgang Frommel in *Alfred Schuler. Traces of Pagan Gnosis* cited the statement of the Jew Karl Wolfskel: "The disciple's anti-Semitism is a typical Gnostic attitude... He wanted to save European history AND "open life" from the destructive Jewish rationality and moralizing, as he believed, imposed on Yahweh. But he was absolutely alien to vulgar pogrom anti-Semitism."

Although not everyone shared this opinion. For example, Willy Haas, in his article "The Literary Founders of Munich Anti-Semitism," blamed Schuler for the genocide of Jews in the Third Reich: "Those who study the origins of anti-Semitism during Hitler's stay in Munich should not forget the strange episode that occurred in the esoteric-poetic circles of Germany and the elite salon of the house of Bruckmann, a major book publisher, which began with the basest and most vulgar anti-Semitism, which eventually ended with the destruction of German Jews. By this episode, we mean the friendship of Stefan Gheorghe with Alfred Schuler ... "This statement was echoed by other researchers:" This [National Socialism] was the sowing of Schuler, which sprang up and led to the fall of Ger

mania."

Schuler himself spoke of the Jews as "dead goat-like carrion." As a rule, Satan was represented as goat-like, and therefore the demonization of the Jews seemed to Schuler a logical step in the struggle between light and darkness. However, despite such statements, in private life, Schuler never had any problems with the Jews, He did not mind that they were present among the listeners, although he very often reacted violently and intemperately to his purely German followers.

So National Socialism and Alfred Schuler. At first, superficial glance, it seems that there is nothing in common between them. But this is only at a superficial glance. Why, then, are serious researchers, among other "Nazi prophets" — Otto Rahn, Karl Maria Willigut, Julius Evola, Guido von List, Jorg Lanz von Liebenfels, Rudolf Sebottenlorf — highlighting the figure of Alfred Schuler, placing it in first place in this list. On the first mssto not only in chronology, but also in meaning.

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### 13 Shreich's Occult Myth

The theme of the influence of Gnosticism is still waiting for its researcher. It will probably take more than one year to carry out an interdisciplinary research project in which all traces of the Gnostic ideas that influenced National Socialism during its formation and development would be studied in the most detailed way. Even a superficial look at the Nazi elite is enough to make sure that the Gnostic elements penetrated deep enough into the National Socialist movement. At the same time, one should not forget that Gnosticism was just one fragment in the ideological mosaic of Nazism. It coexisted with many other factors that turned German National Socialism into a phenomenon, an easily recognizable historical phenomenon. Here we can name social Darwinism, and the socio-historical processes that took place all over the world, and the specific conditions of Germany's domestic and foreign policy in the first third of the twentieth century, and the psychology of the masses, and even the biographies of individual Nazi bonz.

However, it should be noted that the first attempts to merge the Euronean Gnostic heritage with racist attitudes were made far beyond the borders of Germany. Sooner or later we would have to deal with a US citizen of Russian origin, Helena Blavatsky (1831-1891). It was she who, in her *Secret Doctrine*, developed the system of indigenous races. At one time, she was impressed by Edward Bulwer-Lytton's completely harmless science fiction novel *The Coming Race*. In her *Secret Doctrine*, Blavatsky mentions this artistic utopia more often than other works. It was this novel that prompted the founder of theosophy to think about creating a new race: "Occult philosophy teaches that right now, right before our eyes, a new race is being created and a new race is being prepared to be secretly transformed in America," her works was an overview of the origin of man. Blavatsky's works were first published in German in 1903. They spoke of the existence of five "root races", which were divided into some half-racial pitchforks: "The first race had no history of its own. The same can be said about the second race. Therefore, before beginning a historical description of our own fifth race, we must pay careful attention to the lemurs and Atlanteans. The Aryans also played a certain role in Blavatsky's doctrine: "We find the last Atlanteans mixed with the Aryan component 11 thousand years before our era. This is indicated by the vast coverage of the territory by the race that followed them. Egyptians, Greeks and Romans were declared Blavat

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the remnants of the Atlanto-Aryans. Blavatsky divided the race into "highly intelligent" and "lower races, of which there are still a few similar phenomena left - like the rapidly dying out Australian aborigines." It was Blavatsky who first combined the myth of Atlantis with racial theory. It was she who first mixed spiritualism and racism. One can speak of a powerful mystical impulse in the development of racism. It was Blavatsky who gave it a new sound. The use of historical myths brought to life a "racial mystery".

But what exactly is racism? Differences between people based on their skin color? Or is the current understanding of racism not limited to physical signs? Natrik von Muhlen has given perhaps the most exhaustive definition of racism. Racism is defined as a group conflict in which an actual or supposed origin is attributed to an individual, and invariably valid physical and mental properties and group characteristics are given on the basis of actual or supposed heredity.

In developing this theme, we invariably had to come across Rudolf Steiner, who, at first being a theosophist, then developed his own doctrine, called anthroposophy. In 1920, Steiner published in the Berlin "Theosophical Publishing House" a small book entitled *Our Atlantean Ancestors*. In it, he was going to present the secret knowledge of the Akashic Records. This mythical document, which could not be found in any library, was also mentioned in *The Secret Doctrine* by Helena Blavatsky. So, this chronicle was defined by Theosophists as "the existing universal soul, the matrix of the universe, the magical mystery from which everything is born." It is very easy to recognize in these words the already familiar Gnostic motif: everything that exists in the world is born from the universal soul. So what does Steiner tell us by referring to this mysterious source? "The ancestors of the Atlanteans lived in a vanished part of the world, the main part of which lay south of present-day Asia. In theosophical writings it is called Lemuria. After Lemuria went through various stages of development, it fell into decline. Its population began to decline. The descendants of [this race] can still be found in certain parts of the world, among the so-called savage peoples ... While the bulk of the Atlanteans were in decline, some of them produced the so-called Aryans, to whom our modern human culture. Lemurs, Atlanteans, Aryans are, according to the secret sciences, the root races of mankind". "Messengers from other gods assisted Manu [the creator of the root races]

bring out individual leads of life and work on the development of a new race." "And it was only from the last two that Manu was really able to create the germ of a new race. He then left to

to perfect it, while others mingled with the rest of humanity. "From the aforementioned small number of people who at the last moment gathered around Manu, then everything proceeds that up to the present day is created by the true germs of the progress of the fifth race. In the whole development of this fifth root-race, however, two characteristic features can be found. One trait is usually inherent in people who are inspired by high ideas, who consider themselves as children of the world divine realm. The other is manifested in those who think only about personal interests and their own self-interest. Note that here we were not talking about transcendent entities or long-disappeared peoples and ethnic groups. Steiner spoke of existing humans: the wild descendants of lemurs. carriers of culture - the Aryans, a race of people who carried the germs of progress. Both groups of people who were taken out of the theosophical racial system did not perish in the past, but continue to exist to this day. At least, that's what Steiner claimed. In this situation, Steiner modified the Gnostic scheme of the division of mankind. He made it dualistic, divided people into two groups. On the one hand, the inspired people of the "world divine kingdom", and on the other hand, the money-grubbers and self-interest, which can be interpreted as the embodiment of matter. Here, on the basis of real or supposed different origins, we see the attribution to human groups of special physical (failed race) and mental (inspired people) properties. If we take the above definition of racism, we find that the constructions of Rudolf Steiner were typically racist. Harald Strohm, in his book *Gnosis and National Socialism*, comments on these thoughts of Steiner: "Many of Steiner's ideas were dubious, but not dangerous, at least until the crowd of his adherents perceived them as indisputable truth."

But not only Steiner's anthroposophy separated from Theosophy, but also Ariosophy, whose most famous exponent was the Austrian Adolf Lanz. He also willingly used the legacy of Madame Blavatsky. A failed monk, he showed an early interest in Gnostic doctrines, transferring them to pagan texts, such as the Scandinavian Edda. In one of his articles he wrote: "There [in Held] it was told how Rigr (= Tring, god of the sky) gave birth from three different mothers to three different human races. Edda produced from him a race of animal servants, Emma,

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at a higher level, a race of tough peasants. Blond heroes and nobility came from Motir... In both myths [the Elder and Younger Edda], the main content is reduced to the following: mixing gods or demigods with a low primitive essence." And again the Gnostic tradition familiar to us about the tripartite division of mankind. But this time the division takes place according to the racial principle, and not at all according to the spiritual state of people. The inner light of the superior race was transformed into outer physical signs: blue eyes, blond curls. Moreover, following the Gnostic tradition, Lanz demanded that all people of the "lower race" be sterilized and sent to Madagascar. Moreover, he proposed to enslave them and use them as beasts of burden. In some passages, he insisted on their burning, which would serve as a sacrifice to the gods in the name of approaching the racial purity of the old humanity. From this point of view, the crematoriums of the concentration camps appeared as some kind of altars. Like the Nazis, Lanz was not going to be limited to the territory of Germany, his plans went far beyond its borders. "But this should continue only until a new electron, a new Grail, a new kind of priests arise ... ". Lanz published his creations in the small magazine *Ostara*, which he named after the bright pagan goddess. During his stay in Vienna, Hitler regularly bought this magazine from newsstands. When he failed to buy individual issues, he ordered them by mail directly from Lanz. Here one can quote one of Lanz's letters, dated 1932: "Know that Hitler is one of our students. You will yet experience how he, and therefore we, will win and kindle a movement that will make the world shudder. Wilfried Deim, author of *The Man Who Gave Hitler Ideas*, analyzed Lanz's journals and came to the conclusion that they very often contained somewhat distorted quotations from Alfred Schuler, and in some places even

made them an epigraph: "It should be noted that behind Lanz's own ideology was hidden not just a perverted Christianity, but even a certain old Christian heretical teaching, which was rooted in pagan gods. It was Gnosticism... With Lanz the spirit became a blond race, and matter a race of Chandalas {untouchables}. Here we meet again with the old temptation of the West, with a strange gnosticism.

The new religious and political fashion did not bypass one of the forerunners of National Socialism, Houston Stu.

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Art Chamberlain. In his work *Foundations of the 19th Century*, published in 1899, he interpreted the struggle between Gnosticism and Christianity as a war of the Jews against the Inlogo-Germans. He wrote: "The two main pillars on which the Christian theologians of the first centuries created a new religion were the Jewish historical faith and the Indo-European symbolic and metaphysical mythology... In Christianity, these alien elements were soldered together, which became the result of an uninterrupted struggle that went on throughout the first centuries. The most obvious conclusion is that this struggle for dominance was between Indo-European and Jewish religious instincts. It arises immediately after the death of Christ between Judeo-Christians and pagan Christians. It was reawakened during the Reformation and continues to this day, although it is conducted not in the clouds or on the battlefields, but underground. Suddenly, the Jewish religion and Jewish messianism stood on a par with the mystical mythology of the Hellenic decadence. Not only do they not merge, but in the main points they contradict each other. Let us take, for example, ideas about God: on the one hand, there is a single Yahweh, on the other, the ancient Aryan triunity. Or the idea of the Messiah. On the one hand, there is the expectation of a hero from the tribe of David, who will win world domination for the Jews. On the other hand, there is the Logos, clothed in a body, who continues the metaphysical speculations that the Greek philosophers were engaged in 500 years before the birth of Christ. Chamberlain consistently arranges his system in a certain semantic order: in one field - Jews, Jewish Christians, world domination, and in the other - Indo-Germans, Indo-Europeans, symbolic and metaphysical mythology and Greek pagan knowledge. It is noteworthy that in this book the chapter on religion opens with a quotation from the Persian prophet Zarathustra. In one of the footnotes, Chamberlain also pointed to the Greek-Jewish conflict in Harnack's work. Adolf von Harnack lectured on the influence of Gnosticism on early Christianity and also wrote several publications on the Gnostic Marcion. So, Marcion, and after him Adolf von Harnack, represented an anti-cosmic, anti-Jewish tendency, as in the Jewish deity of the underground Demiurge, that is, the Devil.

We already know how Schuler and Lanz infected Hitler with the gnostic virus. Other "brown bosses" did not pass a similar fate, let us recall Rudolf Hess. But the most striking signs of the Gnostic epidemic appeared in Alfred Rosenberg. In his book *The Myth of the Twentieth Century*, Rosenberg stated that the words of Ahuramazda to Zarathustra: "Only once a year

it is seen,

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how the stars, the moon and the sun set and rise, and the inhabitants consider the year to be a day", must be interpreted as a distant memory of the northern homeland of the Persian god. It was there, in the Far North, that, according to Rosenberg, Atlantis was located, from which "detachments of warriors diverged in rays as the first witnesses of the ever-incarnating Nordic craving for distant wanderings with the aim of conquering and organizing a new life." And it is far from accidental that in *The Myth of the 20th Century* almost the most important character is the "blessed master" Eckhart, a Dominican prior who during his many years of life preached about the uncreated and uncreated light of the soul.

But back to Rosenberg. In 1934, he was appointed by Hitler as special commissioner for general and ideological education and upbringing in the NSLAP. position, if

honestly, it's extremely unprofitable. Rosenberg was essentially a minister without portfolio. His influence in the apparatus of the Nazi Party was insignificant. But, despite this, one should not underestimate its significance, because Rosenberg was the editor of the official NSDAP publication, the *Völkische Beobachter*. In addition, his "Myth of the XX century" by 1944 was published in a circulation of more than 1 million copies. In fact, it was the second most important (after *Mein Kampf*) book of the Third Reich. Rosenberg himself in 1937 spoke of his personal role in the National Socialist movement: "My person was embodied in the imperial program: my "private opinion" was to explain the principles of the entire revolution carried out by the Führer." Rosenberg, like his namesake Schuler, was often at the home of the publisher Bruckman. Like Schuler, Rosenberg showed a genuine interest in the Cathars. "The history of the Albigensians, Waldensians, Cathars, Manichaeans ... describes, along with the history of the martyrs of free research and the depiction of the heroes of Nordic philosophy, a rising picture of a gigantic struggle for the values of character, i.e. for those intellectual-spiritual premises, without realizing which would not have been ignited, there would have been no national civilization. Anyone who today looks at the democratized, misruled by cunning advocates, robbed by Jewish bankers, spiritually rich and yet exhausted by the past, Franny, can hardly imagine that this country from north to south was in the center of heroic battles, which for half a table-

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fired up by heroic men. Who among the "educated" today really knows anything about the Gothic Tu-

◁ pocket, the ruins of which even now can tell a lot about the proud

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humanity? Who knows the great ruling clans of this city, which were destroyed and exterminated in bloody wars? Who survived the story of the Count of Foix, whose castle today has turned into a miserable heap of stones, whose villages stand devastated, whose lands are inhabited only by the poor? Rosenberg directly connected the European heretics with the Visigoths. Indeed, during the Great Migration of Nations, the Germanic branch of the Visigoths ended up in southern France, a stronghold of Catharism. Moreover, the geographical center of these "immigrants" lay in the region of Toulouse. The author of the "Myth" vehemently attacked Catholicism, which had organized internal crusades. "But what perished in this struggle, what caused a change in racial tint and character, precisely this has not been considered by real historians. The destruction of racial essence in southern France." "But today a new faith is awakening, the myth of blood, faith in protection, along with the blood in general, of the divine essence of people. Embodiing bright knowledge (!) belief that the Nordic blood is a sacrament that replaced and defeated the old communion. If we look into the most distant past and the most recent present, the following diversity will unfold before our eyes: Aryan India gave the world metaphysics, the depth of which has not been reached today; Aryan Persia invented for us a religious myth, the power of which feeds us to this day." "The Nordic spiritual heritage was, in fact, in the awareness not only to the likeness of the human soul, but also its equality with God. The Indian doctrine of the equality of Atman with Brahman — "Being is the universe, because he himself is the universe" — was the first recognition of this. The Persian teaching about the joint struggle of man and the bright Ahuramazda showed us the strict point of view of the Nordic Iranians." The main ideologist of the Third Reich followed the path of Schuler and announced in *The Myth of the 20th Century* that the divine light resides in human blood. The only difference was that Rosenberg saw the "divine essence of the blood" as dependent not on human "classes" but on human races. In support of this, he actually identified the Visigoths with the Cathars. In the final chapter of *The Myth of the 20th Century*, Rosenberg generally resorts to Schuler's terminology: to him. This is that nobility, that freedom of the mystical soul, conscious of honor,



sacrificed itself in an unprecedentedly wide stream, crossing the borders of Germany and not demanding any "substitution". An individual soul died for its

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Boda and the honor of his own exaltation, for his nationality. This sacrifice alone can determine the rhythm of the future life of the German people, cultivate a new type of German. With strict conscious selection by those who studied it and lived it. This old-new myth sets in motion and enriches millions of human souls. Today, in a thousand languages, it says that we did not "end in 1800", but with an increased consciousness and agitated will, for the first time we want to become ourselves as a whole people - a single with oneself," which Master Eckhart wanted. A myth for hundreds of thousands of souls is not something that is noted as a curiosity with learned arrogance in catalogs, but a new awakening that forms the cells of the spiritual nerd.

Let us also remember that Schuler at the beginning of everything disposed of the world cosmic culture, which gave birth to man from light, "cells of essence". As a result, life, generated from light, produced light itself. The Reformation, according to Schuler, "poisoned" the light that had awakened during the Renaissance. Rosenberg seemed to continue Schuler's phrase and declared that national socialism was a symbol of a turn towards the light, towards the rebirth of a new "cage". "In his mystical symbol, a new construction of the cells of the soul of the German people takes place." Of course, he put the purely biological aspect at the center of this process. "An individual soul has died ... for the nation", for the "center of popular and racial honor." The center he mentioned was the body of the people, the role of the soul was actually reduced to a minimum. |

As we have noted, Rosenberg first of all resorts to racial-biological arguments and only then to purely religious ones. In this situation, there could be no question of the original understanding of Gnosticism. As a result, Rosenberg can be considered as one of the founders of secondary Gnosticism, its secularized version. During the formation of Gnosticism, there were two models of mystical interaction: heaven-earth and earth-hell. In the National Socialist version, a new model of Gnosticism arose: earth-earth. The purely metaphysical concept of pleroma was associated with an absolutely real prehistoric state dominated by racially pure Atlanteans - Aryans - Proto-Germans. The light of blood took on quite clear outlines here. The spark of the soul, which was in the blood, became a real biological hereditary substance. The loss of the original paradise, prehistoric state occurred due to mixing by the carriers of light. And the further the mixing took place, the less light became in the blood. While the "real" Gnostics, in order to restore

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united with the light, expected death, the National Socialists decided to resort to positive and negative eugenics. To avoid a new invasion of darkness, it was only necessary to destroy its carriers. Only under this condition could the purity of light be preserved almost forever.

The new vogue for Gnosticism quickly swept through the entire Völkisch-nationalist camp. Jerome Ekkehard in his article "Dualism and Gnosis in the Völkisch Movement" made the following conclusion: "Dualism as a racial duality, as a duality of the spirit in the struggle between one's own and another's soul, as a secret Gnostic knowledge rising from the depths of the soul, the blood of the divine sparks of light, descended on the restraining matter, will be reborn again and again. And secret organizations and unions will arise again, the only ones claiming to have a correct understanding of world reality."

Interest in Cathars and Gnosticism was not limited to Hitler, Hess, and Rosenberg. Perhaps the most famous scholar of the Qatari question was Otto Rahn, an SS man, but we will not pay much attention to him here, since we will have to deal with him in the second chapter. I will only emphasize that it was with the advent of Otto Rahn in the SS that the security detachments turned into

some custodian of occult doctrine. Actually, Ran was not unique. In the SS, several structures dealt with issues of Gnosticism. The correspondence of SS officers has been preserved in the Federal Archives of the FRG. So, there are several letters in it, from which it becomes clear that in 1943 the leadership of the SS Institute "Heritage of the Ancestors" (Ahnenerbe) established contacts with the Waffen SS division "Prince Eugen". This fact itself is not surprising if it were not for the reason for such contacts. It was about the "Heritage of the Ancestors" gaining control over the graves of the Bogomils (the Balkan predecessors of the Cathars), which were located on the territory of Herzegovina. The Ahnenerbe leadership itself actually put a sign equality between the Bogomils and the Goths, in whom there was a very heightened interest. The imperial director of the Heritage of Ancestors, Wolfram Sievers, wrote about this: "The Bogomils, their graves in Bosnia, Herzegovina, Montenegro and Northern Albania have been the subject of study for about 60 years. Photographs of the established Bogomil burial sites have already been partially published. The connection between the Bogomil sect and the Goths is obvious. The Bogomil religion appeared wherever Goth settlements once arose." Heritage of the Ancestors intended to conduct its own study of the Bogomil burials, which was planned to be carried out under the direction of Dr. Reischwitz, "a very suitable person who

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who has been studying the Bogomils for 20 years." One of the employees of the personal headquarters of the Reichsfuehrer SS Heinrich Himmler replied to this letter: "The Reichsfuehrer SS emphasized that there is information about the connection between the Bogomils and the Cathars." As follows from the correspondence, Himmler showed a very keen interest in the Bogomils. Only this could explain that later, on his initiative, 109,000 (!) postcards with the images of the already mentioned burials were printed in the "People's Art Publishing House". The caption on these postcards is interesting: "The graves of German heroes are the graves of soldiers from the Waffen SS along with Croatian burials of the UP--[X] centuries, which depict runes and swastikas." It seemed to Heinrich Himmler that such an initiative was not enough, and he demanded that these postcards be printed on the best paper. In September 1944, the Reichsfuehrer SS was shown five versions of these postcards.

When we study the gnostic traces in Nazi ideology, we cannot in any way distance ourselves from the specific Nazi cults. There is no need to even talk about the swastika. It has been used almost everywhere. When Schuler first introduced it into use, he could not even imagine that this symbol would take root in virtually all theosophical and ariosophical groups, laying the foundation for a new cult. The symbolism of the mystical light was not exhausted by the image of the swastika. Take, for example, the "cathedral of light" created by Albert Schleyer in 1936 at the Nuremberg Congress of the Nazi Party. The "cathedral" was created with the help of 130 searchlights, which threw powerful light into the sky to a height of eight kilometers. In fact, a quarter of a million people fit under the dome of its rays. The editor of one of the daily newspapers wrote about this event as "an hour of reverence for the Nazi movement": "A Gothic cathedral of light arose over the field. Is this a dream or a reality? To the endless beams of light soar the words of the oath song. This is sung by the disciples of the order. This gigantic reverence gives everyone

Timeline footage showing the creation of the Dome of Light

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gathered here new forces, In this hour of reverence, the sea of light protects us from the darkness that is outside. An eyewitness of this event, Ina Seidel, even composed poems:

This cathedral, built of clear fire, No less than a castle of steel and stone, Shouldn't it be sacred

Dear for us, eternal Germany, Representing a new picture of meaning?

As we can see, Gnosticism and National Socialism turned out to be far from alien concepts. Even after the death of Schuler, the last German Cathar, this religion continued to attract

the attention of the Nazis. But now it was connected with the name of Otto Rahn.

## Chapter 2 OTTO RAN AND THE SEARCH FOR THE GRAIL

The math of the books written by Otto Rahn still attracts the attention of numerous readers. At one time they produced the effect of an exploding bomb. Only for writing the book "Crosswalk against the Grail" Rahn was invited to serve in the personal headquarters of the Reichsführer SS, where he served until his suicide in 1939. His life, and in particular his near-scientific research, service in the SS and suicide, still give rise to many of the most incredible rumors. However, in France he is better known not as an SS man, but as the author of the book *The Occitan Renaissance*. By the way, his work in France is much better known than in Germany itself. What is the reason for such popularity? The fact is that, while studying the famous medieval niece of Wolfram von Eschenbach "Parzival", he drew quite convincing parallels between the names of settlements, proper names mentioned in the poetic play, and specific places and characters of French history. It was a sensation that Rahn identified the "Castle of the Grail" from "Parzival" with the castle of Montsalut sung by Richard Wagner and the castle in the south of France Montségur. The logic was simple: the mythical Monswalt meant the "saving mountain", and the real Montségur meant a reliable, safe mountain. Rahn believed that these were designations for the same place. The next step was to prove that Monswalt and the Grail Castle were one and the same place. In pursuit of such a difficult goal, Otto Rahn decided to resort to

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the totem of Heinrich Schliemann, who, relying only on the epics of Homer, found and excavated the legendary Troy.

So why did the Holy Grail have to be in Montségur, the last stronghold of the Cathars? Rahn cited several historical facts. It is known that during the siege of Montségur, two groups of Cathars managed to escape from the castle. The first time this happened was on Christmas Day 1243. Then Montségur secretly left the two leaders of the Cathars - "with Otto Rahn perfect." On the night of March 16, 1244, four more high-ranking Cathars managed to escape from Montségur. These events haunted romantics and adventurers for several centuries. Why would high-ranking Cathars leave a besieged castle? Naturally, in order to hide their innumerable treasures, which the crusaders never found. Rahn traced the route of this escape in detail. With a kerosene lamp, he climbed all the surrounding caves of Sabarte (named after the church of St. Sabarte, where, according to legend, the Mother of God predicted victory over the Saracens to Charlemagne), where the fugitives could hide, and came to the conclusion that the Cathars took out not countless wealth. They were saving a much more valuable thing - the Holy Grail. Rahn's book itself, written for the most part under the impression of experience, was supposed to answer the question: "What is the Grail?"

The grail was an almost constant motif in medieval poetry. In different works, he appeared in a variety of forms. The Grail saga originally described it as a thicket used by Christ during the last communion, the Last Supper. Then Otto Rahn would explore the caves near Montségur, he poured the blood of Christ, crucified

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th on the cross. Pre-Christian sources contained several images of a cauldron in which the dead were reborn. Rahn adhered to a different interpretation. Like Wolfram von Eschenbach, he spoke of the stone that fell from Lucifer's crown. It would seem that there is nothing in common between these versions. One presented the Grail as a purely pagan symbol, the other depicted it as a Christian mystery, as a Eucharistic vessel. Wolfram von Eschenbach did not accept any of these versions. Along with these Celtic pagan and esoteric-Christian ideas, there was another version of the history of the Grail presented by the alchemists.

But in all versions of the Grail story there was one thing in common: this shrine was never separated from its search. It seemed as if the Grail appeared to people many times, on the one hand, as a mirror of our passions, on the other hand, as a completely real, even historical object. Catholic Rome has never officially supported the idea of the existence of the Grail, however, it has never refuted it. From the first mentions, the clergy kept silent about this symbol, which for Ran was in essence a sign of one of the heresies. It was about the Cathars we know.

Let's take another look at those to whom Ran dedicated his works. As we remember, the Cathars were adherents of one of the Christian heresies, which in its essence had little in common with Christianity. As mentioned in the first chapter, the name "Katari" comes from the Greek word for "pure". This is the official version, but not the only one. For example, the word "katharos" could be used in the context of cleansing the stomach with a laxative, that is, emptying. Or here is another version. It is taken from the declaration of Alalus, which was given in the book Cathars and the Grail. The etymology of the word "Cathari", according to the "De fida catholica" written in 1200 by Allen de Lille, comes either from the phrase "sosha par jengz uises" ("that which is glass from their prophets"), or in general from "catus" (sagis), because, according to legend, the Cathars kissed cats. Catholics added such a detail that they kissed cats on the backside.

In medieval German, the curse "cold" (Kayeg) was applied to people who were associated with cats and evil spirits. Interestingly, the very word "Qatar" was first mentioned in [163] by the Rhenish monk Ecbert von Schonau. The same person, whose notes and books Alfred Schuler got acquainted with. At first, this designation existed only in Germany, since in Flanders they were called "pifles" (from - pÿryes, "the people of God"), and in France - "tisserades" (from u5\$erap\$ - "weavers").

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But gradually the German word "katar" came to Rome and began to appear in all documents as a designation for a heretic. The Cathars themselves called themselves simply "Christians", or "good Christians", or "good people". Sometimes there was a mention of "friends of God", which, apparently, was a copy of the Bulgarian Bogomils - "lovers of God".

Let us not repeat again all the gnostic vicissitudes of the Cathar religion, its dualistic and Manichaean roots. We emphasize that in its main features, Catharism was an anacalyptic religion, and therefore focused exclusively on the New Testament and the Revelation of John the Theologian. The only prayer practiced among the Cathars is "Our Father", and only the "perfect", "perfect" had the right to read it. However, some apocrypha also mattered to the Cathars. All other Christian texts, dogmas and sacraments of the Catholic Church were completely torn off. For the Cathars, Christ was not God at all, only His messenger, being the only source of revelation.

The Catholic Church could not oppose anything to these "heretics" and their culture. The situation was getting out of control. The situation in France simply terrified the papal throne. As a result, Pope Innocent III decided to use force. He removed from power Raymond Wu, Count of Toulouse, the very county where de facto freedom of religion reigned. But Raymond was not going to renounce power. As a result, in 1208 there was a new papal appeal. It was unusual, as it called for a crusade against the Europeans, besides Christians, albeit dissidents. As already mentioned, the crusade turned into a formal massacre.

In 1232, the new pope Gregory IX decided to streamline the persecution of the Cathars and entrusted this to the Holy Inquisition. The only thing left for the Cathars was to hide in small towns and villages. But the Inquisition got them there too. The castle Montsegur became the last stronghold of Catharism. It was around this castle that the plot of Otto Rahn's book "The Crusade Against the Grail" revolved. When Ran wandered through the caves of Sabarte, which, as he believed, were the last path of the "perfect", he met an old shepherd who told the following legend: "When

the walls of Montsegur were still standing, in them the Cathars, pure, guarded the Holy Grail. And Montsegur was in great danger. The army of Lucifer approached its walls. They wanted to capture the Grail in order to strengthen it again in the crown of the prince of darkness, from where it fell when the rebellious angels were thrown from heaven. And when the battle was almost lost, a white dove flew down from the sky, and Tabor opened wide. Esclarmonde, defender of the Grail, abandoned her

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tynyu into the bowels of the mountain, and she shut herself up. Thus the Grail was saved. And when the devils took possession of the fortress, they realized that they were late. In a rage, they seized the Cathars and burned them under the city walls..." Now Ran had no doubts that the Holy Grail had been in Montsegur for some time, from where it was secretly taken out.

When Otto Rahn's Crusade Against the Grail saw the light of day in the fall of 1933, fourteen reviews were published almost immediately in the Nazi-controlled press. At that time, a very large number. Here are some of them.

"Tag" ("Day") - Berlin: "If you head southeast of Toulouse, into the Pyrenees, you can find yourself in a completely wild and deserted mountain labyrinth. This is the County of Foix, these are the mountains that will lead you to Andorra, these are the ancient mysterious castles of Montsegur and Miramont, this is the Sabarthe Valley. And these are huge caves. Caves of sparkling lime and marble, stalactites and stalagmites. Caves that lead into the depths of the mountains in order to suddenly stumble upon light somewhere. These are caves with crevices, organs, cathedrals and altars made of stone. These are magical caves containing Greek vases and Celtic bronze ornaments, Phoenician glass and Stone Age tools. The symbols of the lost deities, the world tree and the solar boat are scrawled on the walls of the caves, while at the same time one can find Christograms written in Greek and Latin letters, a Gnostic fish and a dove. Until now, no one has studied the history of these caves. But now the Germans are presented with the result of their many years of research. In general, these results allow us to reveal the secret of the Grail. What Otto Rahn expounded in his book is so justified and plausible that for the first time the myth of the Grail takes on historical outlines."

"Knowledge of the Nation": "Ran gives detailed evidence of the moral purity of the Cathars, who did not impose on themselves any other duty than the pure love of God, which they placed above the power of kings and the pope. The book reads like a fascinating novel. However, much more than any far-fetched works, it is shocking that it tells about a terrible reality.

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It shocks because of the tragedy of the great style, because the most noble ideals of mankind were destroyed along with it by recklessness and malice. The Grail, as a precious relic of the Cathars, was lost forever; but it continues to exist in the heart of every person as the most valuable shrine of the religious."

"Vohe" ("Week") – Berlin: "700 years have passed since Romanesque Catharism with its heralds was buried in caves, how Rome and its Inquisition dealt with these heirs of Christ, who filled the noblest time and inspired many masterpieces. The beautiful work of Otto Rahn convincingly resurrected those bygone times. A special merit of the author is that, for all its scientific character, his book is addressed to a wide range of Readers. In the book, we can follow the author's experiences from visiting the peaks of Tabor, traveling through the crystal halls and marble crypts of heretical caves. We can feel the pure spirit of a bygone time and its faith, whose traces Otto Rahn found in symbols, drawings, names and bones."

Franz Karl Endres: "...What is the Grail? This is not a cup from the Last Supper and has nothing to do with Church Christianity. The Grail is a stone of wisdom, which Wolfram Eschenbach called a stone that came from heaven. To this we can add the Arab views on the stone

wisdom, which to a certain extent are based on the ancient Aryan religion of light. We can still find this in the myth of the Argonauts' campaign for the Golden Fleece. In the saga of the Argonauts, one can see the inscription of the symbol of the world tree (which the Germanic peoples called Yggdrasil) and a bowl floating in the air ... The Church successfully worked to destroy all literature about the Cathars, so that there would be no trace of pure Christianity, so that even the legend of the Grail has been preserved in a distorted form. How beautiful Wagner's "Partzi Fall" could be if it only told about the true Grail!

In the National Socialist Teachers' Gazette, the Reich Minister for Education and Religion, Hans Schemm, wrote: "Read this most interesting book, since all the rest seem completely unsuccessful."

It would be reasonable to believe that Otto Rahn's book was appreciated only in the Third Reich. The discussion of the issues outlined in it continued even after 1945 and continues, in fact, to the present day. If we talk about numerous publicistic references to Rahn's book, then we can point to an article by Henry Miller, published on November 23, 1962 in the Zeit weekly. In it, the author stated the following: "Among German authors there are those to whom I owe a lot. Some of them are experts

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in completely different fields of knowledge. These are such lyuli. like Oswald Spengler (whom I consider today only as a writer), the psychoanalyst Otto Rank, the novelist Ludwig Lewisson, the theologian Reinhold Niebuhr, Stefan Zweig, Franz Werfel, Schliemann, and Otto Rahn, who wrote The Crusade Against the Grail ".

A few decades later, the authors Elmar Gruber and Holger Kersten in their book "Great Jesus, Bud Otto Rahn at the Beginning of His Creative Sources of Christianity" referred to Otto Rahn: "Many

analogies and correspondences with Ying

diy can be found even in Celtic and Celtic-Iberian mythology, in which, for example. there were ideas of rebirth, vegetarian food, the cult of the tree, and the solstice (swastika), a symbol that can still be found on the doorposts of Basque village houses. There are two seated stone figures in the Borély Museum in Marseilles dating back to the 11th century BC. Apparently, these are idols of some kind of religious cult. We found them in the neighborhood in small caves, hollowed out in smooth walls. And although these statues do not have heads, according to scientists, they personify the Celtic-Iberian deities, however, these statues incomprehensibly resemble early Buldian masterpieces. Namely, sculptures of a Bodhisattva with typical attributes for these works: an image in the lotus position, a Brahmin rope across the shoulder, and wreaths as special regalia worn around the neck and shoulders. The position of the hands of the Marseille statues is very reminiscent of the gestures of Bulda. While one hand pointed to the ground, the other hand seemed to freeze in a gesture of gratitude in front of the chest.

A similar thought was drawn from Otto Rahn, and the authors refer to one of the places of the "Crusade": "Recently in the south of France, in the Iberian burial of the first millennium BC, the head of the Buddha was found. She probably belonged to the Ibsrian or Celto-Iberian Abellio, who was always depicted with his legs crossed, as is typical of the Buddha. In addition, on all the Pyrenean statues and altars of Abellion that have come down to us, we find the swastika, the religious symbol of Buddhism.

Crusade Against the Grail was not Otto Rahn's only work. However, his second book, At the Court of Luci-

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fera" did not evoke such a wide response. Initially, Rahn planned to write a work about the inquisitor Konrad of Marburg. Its final version, which saw the light of the day, contained travel notes about visiting various monuments. Each chapter was a kind of complete thought. In the end, like a mosaic. Laid out from various ottos, Rahn is working on the manuscript "In the court of multi-colored stones, Rahn of Lucifer"

presented to the reader

my history of the heretical

movement and the fate of Eraal. The new book was very different in style from the 1933 Crusade Against the Grail. These differences can be seen clearly if we turn to the very concept of Lupifer. In The Crusade Against the Grail, Otto Rahn mentioned this power in a completely Christian context, making it identical to evil. In the second book, this character is already treated as a "carrier of the Sveg", and therefore Rahn considered. to associate Lucifer with evil, to say the least. not fair.

It should be noted that Rahn's books made a great impression on the head of the SS, Heinrich Himmler, who showed an increased interest in questions of history. Therefore, there is nothing surprising. that in March 1936, Rahn became a member of the SS, holding the position of assistant in the Main Directorate of Security Detachments. Rahn's collaboration with the Nazis is still very fertile ground for a wide variety of speculation and speculation. Some of them are directly connected with Wewelsburg, a castle located in the vicinity of the city of Paderborn. It was in this castle that the leadership of the SS decided to create a nekos polobis of the ideological center of the SS, the "black order", subordinate to Himmler. Numerous documents clearly show how seriously and thoughtfully the creators of the plan but the formation of a new aristocracy of the "thousand-year-old Reich" took this and thoughtfully.

Much indicated that the top of the SS took this project very seriously. In various projects, the original. the triangular shape of the castle was always the basis for creating a huge one. spear building. You can see the obvious symbolism in this.

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Model and plan for the restoration of Wewelsburg Castle

Ku Grail. It is quite possible that the Wewelsburg symbolized the tip of the spear of Longinus, from which. as in Christian mythology, mystical blood dripped into the chaga of the Grail.

In the center of this spearhead there was a deep spherical crypt carved into the rock, around which there were twelve basalt pedestals. The architecture of the castle was not rich, but thought out to the smallest detail. The true purpose of many of them remained unknown, which added fuel to the fire even more — Wewelsburg Castle has always given rise to various conjectures and myths. Since no light has been shed on these questions, Wewelsburg has become more and more often referred to in the specialized literature as the "order's castle of the Grail". It is also worth adding to this that Otto Rahn actually worked at Wewelsburg for a while. It was this fact that led many to claim that this explorer was looking for the Grail for his new masters. Let us try to understand this issue ourselves, for which we first turn to the biography of Otto Rahn.

When in March 1939, almost immediately after the celebration of his 35th birthday, Otto Wilhelm Rahn committed suicide, he left historians with a legacy not only of his books, but also of his short, very complicated, mysterious life. After his death, numerous legends turned O. Rahn into almost the most mysterious writer in Germany. It is still not very clear what role Otto Rahn played in the SS and the Nazi Party. After the war, the myths around Rahn were not only not debunked, but, on the contrary, were multiplied thanks to sensation hunters. Serious researchers avoided this plot.

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Otto Rahn was the first child of Karl and Clara Rahn (nee Hamburger). Otto was born on February 18, 1904 at four o'clock in the afternoon in Michelstadt-Odenwald, the town where his mother was born. Information about Otto Rahn's years of life is rather scarce and basically boils down to a meager description that Rahn himself gave in one of his books. His parents were very devout evangelists. Otto's father served as an official in the court and dreamed that his son would become a lawyer. Before the outbreak of World War I, Otto Rahn lived with his parents in the small German town of Bingen an der Oder, where he attended a humanitarian gymnasium. The hardships of war forced the Rahn family to move to the university town of Giessen. Otto began to attend Landgrave Ludwig's gymnasium there, where he met Baron von Gall, the deputy director of the gymnasium, who taught the law of God. It was this man who first told the boy about catharsis. This story actually predetermined the whole fate of Otto. The lively description of medieval events inspired the boy. Some of the researchers have argued that Baron von Gall was a prominent figure in the Theosophical societies. But this was not true. Von Gall was a conservative person and rejected such exotic trends as spiritualism or theosophy. His life was too measured and was disturbed only once, in 1944, when a dimwitted teacher hung the Kaiser's black-white-red flag on his house on the Führer's birthday, not a red flag with a black swastika.

· But back to Otto Rahn. In obedience to his father's wishes, Otto, after passing the matriculation exams, began to study law. He began his studies in Giessen and continued in Freiburg and Heidelberg. It was in Giessen that Rahn met the young poet and writer Albert Heinrich Rausch. The new friend became a role model for young Otto. Albert Rausch, known for his bohemian lifestyle, never hid his homosexual inclinations. Some acquaintances noted that Rausch was a sophisticated seducer of his young friends. It is still not known exactly whether Otto was addicted to same-sex love or not. There is no evidence of contemporaries or documents on this score. There is only circumstantial evidence, which at present no one can either confirm or refute. Most likely, if Rahn was a homosexual, this fact was hushed up. According to some reports, Otto's mother told his wife this "family secret" only shortly before her death.

In 1925, Rahn temporarily interrupted his studies. The reason for this act lies in the lack of necessary finances from his family. Although one should not think that Rahn was a poor man, his parents would

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whether wealthy enough people. By his own admission, Otto wanted to learn some kind of practical profession and therefore began learning publishing. But from the correspondence with Albert Rausch it follows that during this period Otto was not so much a student as a traveling salesman for various book publishers. The trips throughout Germany turned out to be very informative and brought Otto undoubted benefits. This free, almost vagabond life was conducive to creativity. After three years of traveling around Germany, Rahn decides to return to the university. In a letter to Albert Rausch, he says that this time he is determined to get a degree. In the same letter, he mentioned his new love, 19-year-old Raymond Perrier from Geneva. This French-speaking Swiss lived at Otto's parents' house, where he studied German. The young man came from a decent, wealthy family - his uncle Bret



Perrier was honorary chancellor of Geneva. Otto Rahn kept in touch with Raymond Perrier for many years.

In the winter of 1928/1929, Otto Rahn changes his scientific preferences. He no longer wants to study law and does not go to the Faculty of Philology. It was here that he wrote his first works. They were even published by the publishing house "Urban". The owner of the publishing house, Vogelsang, jokingly called the young writer "Gundolf's student." Gundolf is the pseudonym of Friedrich Gundelfinger, Otto's teacher at Heidelberg University. The fact, perhaps at first glance, and insignificant, if it were not known that Friedrich Gundelfinger was a member of Stefan George's circle and was acquainted with Alfred Schuler, from whom he was infected with violent anti-Semitism. His literary works were imbued with a deaf hatred of the Jews. But these were not cheap agitations. Goebbels, according to his diaries, became an anti-Semite precisely after reading Gundolf's book *The Jews* in 1920.

Despite some successes, Otto's studies at the new place did not go well. Already in July 1929, he informed Rausch that he was hatching a new plan - to go to Paris. But he did not end up in Paris—at that time he was living in Switzerland with the family of his "friend" Raymond.

Four weeks after the sensational collapse of the New York Stock Exchange that started the global economic crisis, Rahn wrote: "After eight months in Heidelberg and two months in Geneva, I am back with my excellent friend Raymond Perrier. in Berlin". It is not known what brought these young people back to Germany, to Berlin. Vero

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Clearly, wild, unbridled Berlin, which in the 1920s had turned into a kind of "Mecca for homosexuals", attracted them much more than the decent morals of Switzerland. At that time, the German capital was experiencing almost a blue boom. Only in Berlin there were about a hundred cafes for homosexuals.

This period of Rahn's life was told by another Swiss, Paul Alexis Ladame, who at that time was studying in Berlin. "In that 1930, in front of one of the shoemaker's shops, you could see a line, there was a poster in the window: "The errand boy is rowing. With a bike. Desirable higher education. But Ran was no errand boy. Anyway, I don't believe in it. He was unemployed and did not earn any money: a freelance teacher at a public school, a tutor, a translator, a proofreader, a salesman, a packer, an extra on the set, but most of all a usher in a cinema. In the artistic environment in which we were then entered, such people as Erich Maria Remarque, Fritz Lang, Georg-Wilhelm Pabst, Max Reinhard, Hans Richter revolved. I preferred painting and cinema, and Ran - literature and theater ... I moonlighted, playing minor roles in *The Threepenny Opera* and *Four of the Infantry*. Rahn was at that time writing dialogues or reviews of French novels.

But in 1930, Ran again finds himself in Switzerland, from where he writes a letter to his old friend Albert Rausch. In this letter, he reported that since the beginning of the year he had found a job as a screenwriter. But the screenwriter, apparently, did not work out of him, since in December 1930 he already worked as a teacher in one of the Geneva schools. Rahn described this difficult struggle for existence in sufficient detail in his SS autobiography, emphasizing that at that time he became interested in the works of Calvin, Rousseau and Voltaire.

But things were not going well in Switzerland. Later, he described HIS "Geneva period" as follows: "From there I took away bad memories. I had a bad job, I ate badly. I received a monthly salary, which was hardly enough for a week. There was no sink or bathtub in my little room. But it was there that I began to write several articles. The most significant of them was supposed to be dedicated to the Grand Inquisitor of my country. Then, in this dire need, I decided to do my best to succeed. Imagine, for three months I rewrote the article about the Grand Inquisitor again and again. But each time it turned out only one

intelligible typewritten copy. I have sent my work to over fifty newspapers and trade magazines. But I only got one response, and that was negative. It was

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agency interested in my new work that I could provide.

In the end, Ran still had to move to Paris. In the French capital, Otto met many writers and private researchers. He did this independently of Albert Rausch, although he visited Paris even more often than Germany. On the eve of the Nazi takeover, Rausch took a permanent job in Paris. He became press secretary and head of the press department of the local branch of the International Red Cross.

But for Rahn, the acquaintance of the Toulouse poet and esoteric Maurice Maigret was of particular importance. It is possible that it was Megre who prompted Ran to link together the heretical movement of the Cathars and the symbolism of the Grail. The fact is that in Megre's poems, fairy tales and novels one can find a mixture of legends, myths and historical facts so characteristic of Rana. This idea is confirmed by Otto's old acquaintance, Paul Ladame. Ladame recalled that once during breakfast, Megre expressed the idea that "the mysterious Niketas!, before returning to the East, before leaving this world, had to leave the Word, a written document setting forth his teaching. The manuscript was to be kept together with the treasures of the Cathars in the castle of Montsegur. It could be hidden underground in the grottoes of the Ornollac cave. Ran was very enthusiastic about this idea. He spoke excitedly, "I share your view. You have to search there. Ornollac Cave is sure to hide treasures." |

It was this conversation that became the key to Ran's idea when he tied together the legends of the Grail and the fate of the Cathars. Although he himself thought differently. He claimed that this idea came to him quite by accident. Indeed, it is no wonder that he forgot about this conversation, which gave him a working thesis for a future book, because at that time he was obsessed with completely different plans. In February 1931, Rahn sent another letter to Rausch, in which he vigorously described the prospect of his own business. Rahn intends to create his own publishing house, which will specialize in the production of German and French literature. But these plans were not destined to come true. Moreover, at this time he is experiencing a personal drama - Raymond is taken into the army, and Ran himself is denied another visit to Switzerland.

Perhaps at the height of his suffering, Ran decided to devote his free time to studying the torment of the Cathars. This, kaza-

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Apparently, we are talking about the Bogomil Bishop Nikita, who, according to one version, hid in southern France.

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It would seem that an empty occupation turned for Otto into the meaning of his whole life, into an idea that he was obsessed with until his death. In this undertaking, he was greatly helped by the Countess Pujol-Murat, who came from the south of France. She was one of the many acquaintances of Maurice Maigret. The countess had a reputation in the society. circles a great admirer of spiritism. In addition, she maintained close contacts with Polaris, an esoteric group that preached the Nordic worldview and the ideas of the "ice cosmogony" put forward by Hans Görbiger.

On the eve of World War II, the French writer Pierre Geraud wrote a book about the secret orders and sects based in Paris. So, he told the following about Polaris. The head of this organization's Polaris headquarters in Paris used the pseudonym "Zam Botiva". "At that time he was very famous in occult circles. He achieved this by allegedly finding the magic staff of the cabalist and philosopher of the Renaissance, Pico della Mironadol." It was the staff that helped this mystic mine gold. Together with that

"Zam Botiva" intended to find the treasures of the Cathars. "To this end, he won the favor of a very extravagant lady, a member of the Gnostic Church. The blood of the descendants of the famous Albigensian heretical popess Esclarmonde de Foix flowed in her. The name of this mysterious lady was kept in the strictest secrecy. But she can be identified with the Countess of Pujol-Murat."

The Countess greeted Otto Rahn very kindly and helped him in every possible way. She actively supported the research of the young German, apparently considering herself a new incarnation of the Qatari Esclarmonde de Foix. She provided Rana for trips around the country not only with a luxury car, but also with a personal chauffeur, Josef Videger. To make travelers feel more comfortable, they were given a fairly large amount of money free of charge. A similar provided expedition started in August 1930. It was then that Ran first saw the places that he later described in his

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book "At the court of Lucifer": Ariège, the castle of Pamières, the county of Foix, the ruins of Montsegur, the sun in Carcassonne. It was during this trip that Ran met Deodant Roche, an ardent supporter of the anthroposophical ideas of Rudolf Steiner.

Deodant Roche himself never mentioned Otto Rahn either in his memoirs or in other publications. It might seem that he is unfamiliar with him or has forgotten this chance meeting. But one of his letters, dated 1932, has been preserved. In it, this Frenchman wrote: "From Monsieur Luc, President of the Poe Court of Appeal, I received an opening speech in which the statements of "a very talented German, Otto Rahn," are reproduced, in particular, the story of a shepherd from the Gabor mountains about Esclarmonde. However, Otto Rahn himself told me that he heard this story from the Countess Pujol-Murat. This points to some eccentricity of Otto Rahn. Do you think the shepherd's tale and the legend of Exlarmond really exist? It seems to me that Esclarmonde flying to the Himalayas is an invention of Polaris.

So, then, the meeting with Roche was not an accident? As we can see, Otto Rahn was followed by people (or a structure?), dissatisfied with the activities of Polaris. And they didn't just follow. At a certain moment, they tried to discredit him. This was entrusted to the very person to whom Deodant Roche had addressed his letter. His name was Joseph Mandement. It was Mandement who tried to present Rahn as a historical falsifier when he summed up the contours of the rock drawing in small detail. In fact, at the time, it was the most common method for photographing semi-faded low-contrast images. It almost came to a fight.

But much more important than the meeting with Deodant Rocher was the acquaintance with Antonin Gadal. They immediately became friends. They understood each other perfectly, and Gadal became a kind of patron of Otto Rahn. It was to him that the book "Crusade Against the Grail" was originally dedicated. And in its final part, we can even find the following lines: "Mr. Gadal not only kindly provided me, a foreigner, with the opportunity to carry out without hindrance all the work that seemed to me expedient in the caves located at the foot of the monument, but also provided unlimited access to his a private library and his own private archive.

The word "archive" was, of course, an exaggeration. The thing is. that from 1925 to 1930, Gadal collected a wide variety of materials, which he entered into a folder called "On the way to the Holy Grail". Over time, the folder turned into a kind of manuscript. This

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the manuscript was a real discovery for Otto Rahn. But the most amazing thing was that Ran was the first to read this material. Gadal very strictly guarded his materials from strangers eye.

It cannot be said that it was Gadai who formed the ideas of Otto Rahn that the Cathars were the guardians of the Holy Grail. They came to him from various sources, from various directions. Apart from the occult overtones, it should not be forgotten that Rahn was a Protestant. And so, he saw the Cathars as some kind of forerunner of the Lutheran Reformation. And, apparently, he himself, as a descendant of heretics, really wanted the fortress of Montségur to be the "Castle of the Grail", described by Wolfram Eschenbach in "Parzival".

René Nellié, who translated *In the Court of Lucifer* into French, expressed the same view: "In my opinion, the strange idea that Montségur was the legendary castle of the Grail, the German writer was most likely infected by Arthur Cossow and Countess Pujol Murat. They both held such views. I'm not sure that Arthur Cossow was an occultist, but the Countess was definitely interested in the "secret sciences". She received messages from the spirits and claimed to be in touch with Esclarmonde, whom she considered her progenitor. At some time, she was interested in the Polaris sect, which Zam-Botiva created in 1930. This organization continued the "boreal" tradition and shared the myth of Ultima Thule, "distant Thule". Otto Rahn recounts in his book (*Crusade Against the Grail*) the memory of this old lady, who died in 1935. His statements testify to the deepest sympathy, which bordered on a kind of platonic love. Arthur Kossow was a "very old" private researcher whom Rahn introduced under the name of M. Reeves. Before the castle of Lavelanette was destroyed, I myself was a frequent visitor to him. He kept the most valuable collection of things found in Montségur. Some of them were made of baked clay, some of them were made of stone. He also took up Occitan poetry in earnest. In my opinion, he was the first to propose the hypothesis that the troubadours were hidden Cathars; and that by chanting "the lady" they meant the veneration of divine wisdom (Sophia) and the Cathar church. It was this theory that inspired Otto Rahn, and later, returning back to France, caused a fair furor."

On March 3, 1932, the Toulouse newspaper *Depeche* published the following note: "A new gold rush is coming? Near the town of Massat, Nemep is directing the excavations, which are being carried out by the

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py "Polaris". Our readers may remember how we reported last summer about the arrival at the Polaris residence in Paris (Avenue Rupp) of a mass of representatives of foreign Theosophical Societies. This organization enjoys enormous popularity abroad, primarily in England. But what "Polaris" did last summer in the Ariège? As we suggested back then, it would most likely be about the excavations of the castle of Montségur. Surely their purpose is to search for Albigensian treasures, which, probably, were hidden in local dungeons and caves even in the 11th century. Polaris, on the other hand, claims that they intend to find a Qatari relic, which is better known as the Gospel of St. Bartholomew, whose lists are allegedly in the British Museum. Engineer Arno, who just a few weeks ago told one of our employees about the upcoming sensational finds, he was said to ignore the search for Polaris undertaken last summer, and in general he does not attach any importance to this society. But he does it, it seems, for personal reasons. Having disappeared for a long time, the Polaris suddenly showed up in Ariège. Undoubtedly, he was attracted by the farce that the press arranged around the excavations of Arno. At the present time, members of this organization stopped in Ussat-Ornolyak, in order to re-explore all the caves adjacent to the town. The head of this enterprise is a certain Rams, a foreigner who, according to some reports, came from Germany. The question arises: what will these studies lead to? It is even more interesting which of the parties - the French engineer Arno in Montségur or the Polaris with Mr. Rams in Ornollac - will be the first to find the Qatari treasures and manuscripts. You can bet."

This remark angered Rahn. Not even four days had passed since its appearance, when the same newspaper published in the section "Letters from Readers" Otto Rahn's reply: "Dear colleague," Rahn addressed the journalist, for yourself a topic that

requires serious scientific and literary reflection. Further, we will assume that the local population gave you a warm and gracious welcome. That your hopes for the rapprochement of the two peoples are coming true. That you have found close friends among former soldiers and officers who recently fought against your Fatherland. Now imagine that your German colleague published a few lines in which he called you a "gold digger" and even questioned your nationality. What would you think? What would you do? My dear colleague, this incident happened to me exactly the opposite in your

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beautiful country. And you are the same person who published these lines. I do not have the honor to know you, and therefore I forgive the distortion of my surname. Let me introduce myself, my name is Otto Rahn, not Rams! By the way, to find hidden gold, you need shovels, pickaxes and other similar tools. But for this one must be a "researcher", and even better a "theosophos". I work as a simple writer, dear colleague! A writer is one who earns his living by writing epistles. And therefore, dear colleague, I ask you to make sure within the next two weeks that I am not searching for "Catari treasures" and am not obsessed with the "gold rush", which you attribute to me by some mistake. Otto Rahn. Villa "Forest Charmiles" Ariège".

But, contrary to his writing, Rahn was not just a writer who was inspired by the available facts. In this regard, he was reminiscent of the priest Napoleon Peyrat, who wrote the 5-volume History of the Albigensians in the 19th century. This monumental creation almost immediately became a kind of historical "bible" of Southern France. Outlining the outline of historical events, this priest very peculiarly inserted into it all kinds of myths and legends, legends about the underground passages in Montsegur. These tunnels were supposed to hide the spiritual and material treasures of the Cathars. In the preface to his work, Neurath wrote: "As impartial witnesses, I drew not so much books, museums and forgetful peoples as caves, forests, earth and sky." Rahn decided to follow the same intuitive path, which, on the one hand, made his book scientifically vulnerable, but, on the other hand, very attractive. He tried to find some inner experiences that were supposed to open the veil of history for him.

It makes sense to say a few words about the engineer Arno mentioned above. In the documents he was described as an educated and even refined person. He began his excavations at Montsegur in 1930. It is noteworthy that this project was financed from the funds of the Theosophical Society. In an interview with Depeche, he said: "Treasures are a slightly different thing for me than money or gold. This is a library that consisted of the most valuable manuscripts on the dogmas and teachings of the Cathars. Cathars, disciples of Plato, could, for example, own several unique copies of long-vanished works."

One of his contemporaries described Rahn in this setting: "For him, the coloring of the story and the qualities of the narrator meant more than the truth itself. He was still a child, whose head was full of history and legends, little understood mythology. A child who listens to stories being told to him. Children's surprise. Co.

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When, at his request, I additionally studied the most important stages of the battles of Charlemagne in Lombardy and at La Unarda, he asked me: "Is there any evidence at all that Charlemagne was present there?" Or: "Does the weapon found allow us to conclude that this battle took place after all?" No, on the contrary, he asked: "And Charlemagne?", just as children ask: "And the Indians?"

In November 1931, Otto Rahn rents a room in one of the French cities. Along with travel and research trips, Rahn is trying to establish himself in life as

businessman. Inexperienced in financial matters, Otto Rahn rents for three years the Hotel Maronnieres, which was located on the highway leading from Toulouse to Andorra. It was a picturesque place. Chestnut trees grew around the hotel. Despite the fact that the hotel business was going through hard times, Otto Rahn did not immediately give up the dream that Marlene Dietrich and Josephine Backer would be guests in his hotel.

During this time, many strange things happened. Montsegur and the Cathars began to attract various researchers like a magnet. In July 1932, Andre Gloria comes to Antonin Gadal. For 20 days they study, photograph and draw the almost legendary caves. But during this time they managed to never run into Otto Rahn. At the beginning of September 1932, Rahn met his old Berlin acquaintance, Naoul Ladame, who had come to France on purpose to see him. Otto made a strange impression on him: "Ran received me as if in a family pension, and the next morning he took me to the Cathar Caves. He was nervous, worried and somehow hasty. He wanted to show me everything he could and convince me of the seriousness of his work. But he did not say a word about his financial difficulties, which he had to constantly face. He was completely immersed in his book on the Cathars. He spoke enthusiastically about his research, convinced that he had made one of the most important historical discoveries. He believed that after the publication of The Crusade against the Grail, he would become famous and rich, and his book would be immediately translated into all languages of the world and recognized by literary criticism.

But so far there has been little room for optimism. On October 6, 1932, the Commercial Court of Foix County declared Rana's enterprise bankrupt. No sooner had Ran made his way to Paris than the police put him on the wanted list. No sooner had he recovered from the commercial collapse than he was declared a German spy and head of an international secret organization, the center of which was located in the ill-fated hotel. Foreigners, as always, are the first

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victims of the spy mania that prevails in society. Ran is forced to flee the country. Much later, he will try to return to France again, but the path will be closed to him. He is no longer destined to see the places where he conducted his research.

The writer Isabella Sandy later poetically described Otto Rahn's stay in southern France in this way: "Between two wars, a meteor swept through the sky over Ariège. He cut the sky like a diamond cuts glass, and disappeared forever. He bore a human name - Otto Rahn. Who was he? We don't know this... Where did he come from? From Germany. Tyrol was called as his homeland. He had thick golden hair that framed his head like wings. The eyes were like anthracite, hazy and ash gray. Lightning shone in them, the cause of which we did not know. He, with his mysteries, which were supposed to accompany him until his death, escort him to the other world, behaved a little like a child.

The same Isabella Sandy recounted the following conversation of a woman, whose name remains unknown, with Otto Rahn:

"Other harbingers come, but we must not forget the words of my fellow countryman Novalis: the third incarnation will take place not in a person, but in a whole nation ...

"I don't understand," exclaimed the mistress of the house, "Otto, speak more clearly!"

- I'm speaking clearly.

At the door he said his last words:

"I cannot leave German soil. She seemed to stick to my steps. She is rich and fertile, but it is necessary to throw the seed into her, which she so longs for. The true Motherland of mankind is in the depths of the man himself. And only then comes geography,

In the autumn of 1933, that is, two years after Otto Rahn had explored the valleys and caves of the Pyrenees, his book *Crusade Against the Grail* was published by the Freiburg publishing house Urban. The owner of this publishing house, who remained unknown, described his first meeting with Otto Rahn as follows: "One day he appeared on the threshold of our publishing house. Without a coat, only in a beret, as if he could save from the weather. His inspired story about the crusade had an effect on us, and we decided to conclude an agreement with him, giving him the opportunity to complete the book in Freiburg within a year."

It seemed that Lela Otto Rahn went uphill. In anticipation of the release of his book, excerpts from it are read out on the "Southwest German Radio" based in Frankfurt am Main. In this undertaking, he was assisted by Albert Rausch, who at that time

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Wrote reports for Frankfurt Radio. It is at this time that Rahn, sociable and elegant, makes new acquaintances. Sven Schacht, nephew of Hjalmar Schacht, owner of the Southwest German Radio, who later became president of the Reichsbank, falls into his circle of contacts. On the radio, Rahn meets Dietmar Lauermann, a member of the Gray Corps youth organization. This man wrote youth plays for the radio. There, Otto meets Manfred Kaiserlig, the son of a famous German philosopher, who brings the young explorer together with his father. Among Rahn's new friends, we can also see Hans Graebe, a medical chair, who edited the manuscripts sent on the radio. It is to this young man that Rahn asks to help him write a book about Konrad of Marburg. As a result, both young men decide to make a trip to Wilnsdorf. It was in this place that Konrad of Marburg destroyed the "heretical school" in 1233, and sent the "rebels" to the stake.

Rahn and Graebe travel most of the way to the place of their "expedition" by train, and the rest by bicycle (bicycles were kindly provided by Brother Graebe). Once in place, Rahn intensively searches for traces of the fires on which the heretics were burned. As a result, he finds a small place called Brendchen, which is translated from German approximately as "burnt". This "exploration" ended. Returning home, Rahn gives Hans Graebe a copy of his book, which was signed on September 2, 1933. This means that Rahn undertook his "expedition" to Wilnsdorf in August 1933.

On the way back, both young men accidentally meet Albert Rausch and end up on a holiday with the Kohlhaas family of winemakers who lived in Erbach-Eltwil. The owner of the house, Joachim Kohlhaas, and Albert Rausch met in the ranks of the migratory birds, a youth soil movement that was very popular among German youth in the 1920s. Interestingly, Hans Graebe also joined the Migratory Birds, who even knew "Uncle Willy" (Wilhelm Jansen), the leader of this youth movement.

These contacts between Kohlhaas, Graebe, Rausch, "Del Willi" and Otto Rahn testify to a fairly strong homoerotic tradition within the Migratory Birds. When the Nazis, who came to power, accused a number of prominent figures of youth movements of homosexuality, it seemed to me only a way to discredit the competitors of the Hitler Youth. But apparently there is no smoke without fire. This is evidenced by at least one fact. In 1912, Hans Blucher, a student of the Faculty of Philosophy, wrote the book *The German Movement*

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"Migratory Birds" as an Erotic Phenomenon". The book caused a huge scandal. It narrated, in particular, about the "friendly love" that soared in "Migratory Birds". By the way, the biography of "Uncle Willie" itself is a vivid illustration of this issue. In 1908, he lost his post as leader of the Migratory Birds, and two years later he was completely expelled from

organizations because of the extremely strange relationship with their young wards. However, this is a story for a completely different book.

In his memoirs, Joachim Koolhaas recalled that the writer Seeburg wrote to him about Otto Rahn, that Rahn was the first who began to study the history of the Cathars "correctly". "It was only after him that some French people began to think in this direction." Once Koolhaas said to Wolfgang Frommel, one of the leaders of the "Southwest German Radio": "You too often dispute the results that Otto Rahn managed to achieve." Judging by this phrase, he did not doubt the abilities of the young comrade. It is noteworthy that Frommel himself linked the myth of the Grail exclusively with the Argonauts who were searching for the golden fleece, which Otto Rahn later mentioned in his second book.

October 13, 1933 Albert Rausch writes a letter to Otto Rahn. It followed from its content that the old comrades had changed places. Now Rahn patronized Rausch. He helped him with the preparation of new radio novellas. And it was Rahn who organized the literary discussion of Rausch's newly published book *Mother of Wisdom*. Rausch himself did not want to remain in debt. On December 10, 1933, in the *Basel Gazette*, he publishes the article "The Cross and the Grail". In it, Rahn's ideas set forth in the "Crusade Against the Grail" are transcribed in detail. This article was not at all a gesture of politeness, since it contains quite objective, and sometimes even critical thoughts. Rausch's words still have not lost their meaning. Let me quote excerpts from it.

"When Rahn started work on his exceptional book, he followed his instincts. The things that he was investigating met his own needs, since he comprehended their meaning unconsciously or, more precisely, subconsciously, since, for incomprehensible reasons, he was called to become their interpreter. It doesn't matter whether his interpretation is indisputable in every detail. It doesn't matter. The only important thing is that the interpretation itself was found, which was able to reveal the connections between separate things. Connections. going back thousands of years. Connections that can only be denied by the stupid, who has lost all sense of rationality - LEAF.

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#### 14 The Occult Myth of the Reich

When in the last century the great Basel scholar Bachofen revealed to the public his brilliant ideas about religion, guild science denied him recognition, ridiculing him as an amateur. But today we know that his teaching about matriarchy, about changing the forms of beliefs, is one of the greatest accomplishments in the field of historical science...

What is the Grail? The Grail is a land of light and purity. The Grail is the deepest dream of the human soul, which longs in earthly imprisonment for impeccable perfection. The symbol of the Grail is a stone or a bowl shining with pure brilliance... The symbol of the Grail is a golden fleece, a sacred divine treasure... In the realm of the Grail there is true love, which has nothing to do with the sensual attraction of people. This true love can be equated with Plato's Eros. Both of these concepts lie on the other side of intellectual comprehension. They can only be guessed and live in the elect.

Other acquaintances of Rahn immediately drew attention to the book. In 1935, the philosopher Hermann Kaiserling, already mentioned by us, wrote the article "The Path to Completion", which was published in the annual almanac "School of Wisdom". In particular, it said: "Now we have a book that shows in an accessible and very solid way the whole tragedy of the great European culture strangled in the bud. This is Otto Rahn's "Crusade Against the Grail". You are surprised to find that the general Christian concepts of goodness, namely the tradition of the Grail, were completely rejected by Roman Catholicism and became the lot of sects. Rahn's depiction of spiritual fanaticism, which turns a person into a beast, is especially striking. Otherwise, this is the first decent public book about the causes of the minnesang, about the early history of European chivalry, about the sources of inspiration



novelties of many ancient legends. The colorful descriptions of the castle of the Grail (indeed still existing) and the romantic caves in which heretics hid for centuries will no doubt encourage many to visit the Southern Nyrénées.

But back to Otto Rahn himself. In 1933, he moved to the capital of Germany, which had already turned into the Third Reich. There he joins the "Imperial Union of German Writers", one of the many Nazi organizations, where he meets Adolf Friese. In one of his interviews, he described this acquaintance as follows: "The first time we met was in mid-February 1934. Seems like a Sunday afternoon. Someone set me up with him. I think it was Greta von U. (Urbanitzki). I still see this

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company. I, a journalist, a resident of Vienna, forty years old, R. (Ran) and some other person. We drank tea at the Kaiser Hall. It was the Grand Hotel on Wilhelmstrasse. A variety of contacts were established there. For R. (Rana) it was very important. He probably thought the same. He believed that his first book would be on everyone's lips. But personally, I have not even heard of it... But in the end, this hall was a springboard to the big world. He stayed, to the minimum rate, in a ward under a roof. As you can see, Otto Rahn had little resemblance in style to the famous writer.

But gradually fame came to him. First, his article "What I Experienced in the Pyrenean Caves" appeared in the largest German publication, the Berlin Illustrated Magazine. A little later, the imperial radio made a broadcast under the same name. On June 24, 1934, Rahn completes a new afterword to The Grail Crusade, intended only for the French edition of his book,

At that time, he wrote about himself: "In view of the fact that I had been to France and wrote in my book about the connections between the Romanesque and German minnesang of the book, I was immediately suspected of Francophilia. From day to day I may be suspected of "assisting the enemy". "He is friends with the French writer, agent Daladier, who dared to write a book about the Third Reich in Berlin! Carefully!" some whispered. "The correspondence of this Parisian publisher is so extensive that it cannot be harmless," others slandered. "How the French newspapers dared to praise a hitherto unknown German author, although the Franco-German

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that the writers of fascist Italy did not

made a fuss about a young German who lived in France for a long time? It can't be an accident!" - complained the fourth. And when the Berlin Press Office, to which I was recommended by a department of the Ministry of Propaganda (which still owes me the entire fee for the book), published an article that came out - Like Rahn, many SS esotericists from half my pen, in the evening "whether they considered Lucifer to be the bearer of the true

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liberal newspaper, then I, as they say, "fell low." Embittered, I left Berlin. Now I am in my homeland in Heidelberg, calmly returning to work.

At this time, Otto Rahn was writing the article "Heinrich Minnecke" while at the same time continuing to work on the biography of Konrad of Marburg. It has new accents. Ran stumbles upon a small work by Professor Gencke, in which there were references to the fact that the Cathars revered Lucifer, who was cast down from heaven.

At this moment, Ran came in handy by a casual acquaintance, Adolf Friese. He accidentally stole his work "Heinrich Minnecke", which made a great impression on him. Friese saw a remarkable talent in the young writer. Always looking forward to personal contact with the author, Friese writes a letter to Rahn through the newspaper where his article was published. Imagine Friese's surprise when the answer came to him from Geneva. And the next day he receives a telegram from Milan! In it, he reported the time of his arrival. But it was at this time that a bloody action rolled through Germany - the "night of long knives". Friese is trying to play it safe. He warns Ran against returning as soon as possible. This again points to Otto's homosexuality. It is after the "night of long knives" that it becomes not only uncomfortable, but dangerous to be a homosexual. Ran, in response, hastens to assure that in a political sense he is a "clean tablet", but, nevertheless, decides to postpone his return to Germany. For a while, he is out of sight.

Rahn came to the attention of Adolf Friese as early as April 1935. It was obvious that Ran smoked a lot. He answered questions at length, expressing a vague hope that in the future he would be able to continue the search for the Grail in the Pyrenees, for which he even planned to attract the Catalan nobles.

Most likely, these plans would have remained plans, if not for "Vgo Majesty Chance". Otto Rahn was noticed by the 70-year-old SS officer Karl Maria Willigut, who since 1934 was better known under the official pseudonym Weistor!. How it happened was told by Gabriela Winkler-Dechend, a girl who was Willigut's "named" daughter and assistant. Her story was published in 1989 in the book *Rituals and Stages of Initiation* by Vladimir Lindenberg: "At that time, Otto Rahn's book *Crusade Against the Grail* fell into my hands. I read it with bated breath, and then passed it on to the old gentleman. He immediately and unexpectedly instructed me to find Ran and contact him.

' The fate of Karl Maria Willigut (Weisthor) is discussed in the chapter "The Secret Tradition of Karl Willigut".

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To this I replied that after the publication of his book, he was not only banned from entering France, but also left the publishing house where he worked indefinitely. In fact, he was without money on the street. The old gentleman, at a convenient opportunity, told Himmler about him, and he ordered that Ran be immediately taken to Berlin. When he got there, fortunately for me, we could talk serenely for hours on end. From these conversations, our friendship was born. Otto Rahn got an apartment at his disposal and everything he needed.

Since that time, Rahn has been working as an assistant under the supervision of Willigut in one of the departments of the SS Main Directorate for Race Issues. Letter from Otto Rahn, addressed to the settlements. KLU Maria Willigut knows exactly what he was doing there.

Although some fragments of the work and excerpts from the examinations that he conducted on behalf of Willigut have come down to us.

Colonel Willigut introduced the "strange stranger" Ran into high society. Together they visit the castle of Molchov, located on the lake of the same name. On the weekends, officers of the Luftwaffe and representatives of the Berlin beau monde were very fond of relaxing there. There was a relaxed atmosphere. One day, Ran and Gabriela Winkler-Dehand sneaked into a local bar. Ran, who always quickly found contact with people, got acquainted in the castle with major political figures. Gabriela Winkler-Dechend wrote about this time: "Once he suggested that I invite Grigol Robakidze to dinner. Robakidze was Russian

immigrant and lived in Berlin. He was as careless as we are, though he was a prophet and an initiate. A person from whom simply magical radiation emanated... We, young people, prepared dinner for our respected friend Ran with such love and care that Robakidze started each new dish as if starting a ritual. If not for my efforts, then perhaps he would not have uttered a word all evening. To our great joy, after the meal, he continued to share his Georgian memories."

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And here are some excerpts from the diary of Adolf Frieze: "I received an invitation from R. (Wound). How does he know where I live and how to find me? At the beginning of the week, he appeared in the uniform of an SS non-commissioned officer. He, apparently, was in a hurry to appear in it! Followed by a visit to Ran's apartment in the area of the city zoo. For Rahn, the former gatekeeper's apartment was an apartment, a paradise, a luxury home. During this time, Frieze noted that there had been major changes in Rana. He became narcissistic, not trying to get rid of this bad quality. With undisguised pride, he showed Frieze a young man who sorted papers on the table: "My secretary."

"On September 27, 1935, senior SS officer K.M. Weistor. Berlin - Grunwald

Top secret!

Dear Mr. Colonel, you know that lately I have been living exclusively on my work and compiling a card file. In addition, I would like to inform you that I have encountered an unforeseen nuisance. This is a conviction that has only been strengthened in the course of my many years of work. It consists in the fact that we did not communicate enough with each other. I could put aside all my business for a while in order to discuss my findings with you. On the eve of the publication of my book Monswalt and Golgotha, I ask you to discuss personally with the Reichsführer SS (and only with him, and with no one else) the proposals that I will set out below.

To successfully complete my work, I need to check the localization of some places and settlements. I ask you to give me the opportunity to make 1) a 14-day trip to the Odenwald, Westerwald and Zallerland. Or, within a year, send SS-Oberscharführer Volgmann on this trip. Which for me would be even preferable.

First I must study the ruins of Wildenberg near Amorbach (see Kunis, German Grail Castle). This should take place when the excavations take place there. I am already in correspondence with the head of the excavations. Then I would like to explore the Wiesbaden cave. From there I intend to go to Sprockenburg (see Rehorn. Westerwald. p. 91. Ruins of ancient history, Legends say that the emperor Nero was born here. Spork = crane = juniper}. From there I would make a trip to Drutgerstein, to "Steimel" {Steinmal or Steinmahal), to Hellenborn, to Widderstein, Tak-

ÿIn the service lists of the SS Otto Rahn was listed from March 12, 1936 as a simple SSman - private.

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I wanted to see the majestic stone structures of Dornburg (Thorburg - Thor's castle), Rospe (probable birthplace of Heinrich von Ofterdingen), Wilnsdorf (residence of the German Cathars, destroyed by Conrad of Marburg), Wanbach (derived from the Vans) and Asbach (derived from (By the way, here was found a magnificently decorated golden helmet with a Greek inscription - Lysimachus Basilei - Lysimachus was the commander of Alexander the Great.) After Asbach, I intend to explore the places that you and the Reichsfuehrer SS will personally choose.

I will be completely free after Mr. Lachner's wedding and can make any trips. But could you contribute to the organization of this expedition, on the basis of which, of course, I will compile a detailed report. Or maybe you would find an opportunity to personally discuss

prospects for this trip? After I agree with Mr. Lachner, I could personally visit you at 8 o'clock this evening.

Heil Hitler! Yours, Otto Rahn.

Ran's request was immediately granted. This expedition took place. Already on October 19, 1935, Rahn sent a report to Himmler and asked for a personal meeting. On November 3, Himmler made a note in his official journal regarding Rahn's research trip: "Return the report. Assign a category of secrecy. Unfortunately, the letter, written under very mysterious circumstances, does not allow us to accurately trace Rahn's contacts in the SS. Almost all the places mentioned in the letter were borrowed from Karl Rehorn's *Westerwall*, which was published in 1912. There were only three exceptions to the letter: Willenberg, Widderstein, and Wilnsdorf. Rehorn even borrowed the description of the gold coin, which Ran would later use in his book *In Lucifer's Court*. Karl Rehorn himself saw in the *Westerwald* the largest ancient cultural center: "Asbach appears before us as the center of the fourth circle of polarization of mythological rays. The scientific interpretation of the name of this place leaves no doubt - it comes from "aces". Indeed, this place has been revered as sacred since ancient times. Further, Karl Rehorn tries to prove the fact of the presence of the Romans in the *Westerwald*. In his opinion, the most important discovery in this place was the presence of an elliptical son. Who were its builders is still unknown.

There is another poignant place in Rahn's letter when he writes about the places that he must visit on the personal instructions of Willigut and Himmler, after studying Asbach. Most likely it was

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about the vicinity of the Jütgenbach chapel, which was built on the site of an altar near Leutestein in the Buchholz marshes. Tradition said that the devil, deceived by the local priest, launched this rock at the pagans. This legend is almost identical to the "Levenstein" mentioned in the manuscripts, which in 948, for unknown reasons, exploded into small pieces of Wiligut in the prime of his power. In his mansion, he collected those who were interested in Rana's LETTER, then several "reservations" that were superficial to the esoteric sciences immediately rushed into the eyes of individuals who showed interest. For example, he says

"Kunis. German Grail Castle,

although the correct title of this work is as follows: Kunis. "Wildenberg. The Grail Castle in the Odenwald. In addition, Rahn used the names of settlements that had long since gone out of circulation: Hellenborn instead of "Mary's Spring", "Drutgerstein" instead of "Great Wolfenstein" - located near the resort of Bad Marienburg. Apparently, this was done in order to give themselves more weight and convince Himmler of the need for this reconnaissance expedition.

Nismo also contains very dubious problematic interpretations of some titles. For example, the transformation of Steimel into Steinmahal seems more than doubtful. Or another example: the Wiesbaden cave, which was called the "Cave of Enlightenment". It was noticed by the "romantics" of the 19th century and had nothing to do with the prehistoric era. But Ran was very persistent in voicing a different version. The "cave of enlightenment" belonged to "wild women" - the norns, who were seers.

Or another oversight: the town of Rospe was never the birthplace of Heinrich von Ofterdingen. Although Ran himself speaks only of the alleged place of birth. In this regard, the first lines of the letter, which tell about many years of work, should have pushed the SS leadership to take Rana under their wing, freeing them from the care of publishers who demanded more and more BOOKS.

In February 1936, Otto Rahn writes a report about the Frenchman Gaston de Mengerle, whose works he was supposed to translate into

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Wiligut-Weisthor case. A member of the group that dealt with this problem was also the mathematician, SS-Iggurmbannführer Franzolf Schmidt. This man was previously known as the author of a number of occult books devoted to the study of the rays from the Ariosophical point of view.

Schmidt was not a professor, although he liked to ascribe this scientific position to himself. At one time he published such works as "A New Method of Healing with Rays", "Treatment, Rejuvenation and Prolongation of Life", "New Doctrine of Rays", as well as a book criticizing the system of the world proposed by Copernicus - "These are not stars". In addition, Schmidt acted as the publisher of a work with an extremely long title — Nervous Genuine Divine Revelation. Attalan Antique Ancient Bible. The Golden Book of Humanity". In addition, Frenzolf Schmidt published the journal Psycho in the 1920s, in which he tried to restore the "non-falsified" texts of the Gospels. Schmidt attracted the attention of the leadership of the SS thanks to his articles in the journal "Own way" and "New German newspaper", which were published by the researcher of runic writing Friedrich Bernhard Marby. It was he who introduced 1 midt to Wiligut.

Gaston de Mengel, whose writings were at one time studied by the Wiligut Department, was a private researcher who comprehended mystical practices from a variety of pre-Christian, Indian, Persian, and Chinese manuscripts. He was the author of the article "The Symbolism of the Trinity", which was published in 1932 by the Bulletin of Polaris. Yes, yes, the same organization that Otto Rahn encountered in southern France. After Mengel became personally acquainted with Wiligut, he sent Himmler a report classified as "Secret". It said: "In a highly cryptic letter sent to me on 23 June 1937 from Helsinki, Gaston de Mengel gave me a strange notice. For example, he will remove the following: "The axis that lies northeast of Paris has a very strong influence. However, this axis does not pass by Berlin or by Helsinki. From the section of this axis, I was able to determine the starting point of the Force. It is located in Murma (Lapland), about 35 degrees east longitude, 68 degrees north latitude in the vicinity of the Russian Lovozero. I also determined the location of the great Black Center. It lies within the great triangle which is formed by Kobdo, Urumtshi and Bakul in Western Mongolia." I am quoting extracts from this letter because Gaston de Mengel asks me what I know about it. I considered this information worthy of special attention. According to my version, after the Russians agree with Fran

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tion and England, there can be created flight bases. If this consideration seems valuable, then the SD can study it." Mysterious notices from Mengele were transferred to Ancestral Heritage. But the surviving documents testified that the Ahnenerbe did not attach any importance to this letter. Even more controversial is the fact that the SS security service would be engaged in such "insights" -

in 47 SD. A mountain of copies of documents,

The one inherited from Mengel was sent to Wewelsburg. It is also unknown how Otto Rahn himself treated Mengele. Many of the employees of Heritage of Ancestors who survived the war spoke very negatively about Willigut-Weistor. For example, the first President of the Ahnenerbe, Hermann Wirth, gave him the most derogatory characteristics. The theme of the research led many indiscriminate researchers to the idea that Otto Rahn collaborated with the Ahnenerbe. But this is a very gross mistake - Rahn has never been an employee of Ancestral Legacy.

Professor Alfred Schmidt, who did not participate in the Rahn expedition in the autumn of 1935, wrote on 21 October 1935 to Gabriele Winkler-Dechend: "Today the first letter arrived from Otto. It contained good news about the successes of his trip and the discoveries he made. I am in awe of his spiritual discoveries, which he will make, as he has the ability to see things that others simply do not notice. But people who hang out with gnomes and other cave dwellers are capable of this.

Professor Alfred Schmidt, a Swiss by origin, moved from Basel to Berlin to build a large physical and chemical enterprise in Germany, where he could implement his achievements. For this, he received a large plot of land on the outskirts of Berlin. Dietmar Lauermann, a member of the Gray Corps, wrote of Professor Schmidt:

significant

Letter from Mengel to Karl Willigut

nuyu role in the Swiss and German youth movement. In Switzerland, he founded the "Ring" organization, which was based in Basel and Zurich. Later he became the founder of the Gray Corps, which operated mainly in southern Germany. Like most of the youth unions of that time, the Gray Corps was banned nationally.

socialists."

According to other unconfirmed reports, Schmidt was forced to leave Basel because of a sex scandal. As an indirect confirmation of this, one can cite the fact that his Berlin apartment, including a luxurious bedroom, was decorated with naked men's cheekbones and paintings with obvious homoerotic overtones. But in the new Germany, this brilliant and in many ways incomprehensible personality had a hard time. He was constantly suspected of espionage. At some point, he found himself in isolation - official structures forbade him any contacts. Things got to the point that Gabriela Winkler-Dechend asked that the Christmas card be given to the scientist not by anyone, but by SS Obergruppenführer Wolf.

Once, while visiting Professor Schmidt, Otto Rahn met another Swiss, Doctor of Medicine Franz Riedweg. The young doctor was betrothed to the daughter of the Minister of War, General Blomberg, and later became an employee of Ancestral Heritage, working in the Department of German Scientific Action. The same Riedweg believed that both the chemist and the former leader of the youth movement were homosexuals. However, some argued that Riedweg himself was no stranger to same-sex love.

But back to Otto Rahn. Dietmar Lauermann wrote about this period of his life: "Absolutely – Rahn was never a Nazi! He opposed this political system from within, even after Himmler began to elevate him. He was at a crossroads, but he could hardly choose. This can only be understood by those who lived at that time. I marvel at his courage when he was officially expelled from the SS. Of course, there was another reason for this - his homosexuality.

March 12, 1936 Otto Rahn officially joins the SS. He fills in the necessary paperwork, and six days later writes the following explanatory note: "Before coming to power (the Nazis) I wrote abroad, after my many years of absence from Germany, I began to share the political goals and worldview of the NSDAP. My book and articles are important for the National Socialist spiritual heritage, as evidenced by my invitation to the personal headquarters of the Reichsfuehrer SS.

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Once in the personal headquarters of the Reichsfuehrer SS, Otto Rahn was mainly engaged in building the family tree of Heinrich Himmler. Himmler himself had considerable difficulty in carrying out his own order that every SS venerable should trace his lineage back to 1750. One of the main conditions for admission to the SS was the absence of Jews in this pedigree. Himmler's difficulties were caused by the fact that part of his ancestors lived on the territory of the New Zealand. Otto Rahn and his friend Raymond Perriere came in very handy. They, equipped with diplomatic passports, were able to find all the necessary documents in Switzerland. But after the successful completion of this task, Otto Rahn earned the special favor of Heinrich Himmler. As a "bonus" in July 1936 he received a trip to the North of Iceland (we kindly ask you not to confuse this trip with the planned Ane nerbe expedition, the purpose of which was also Iceland). Ran was already present in this expedition as a member of the study commission SS leadership.

Gabriela Winkler-Dechend wrote on this 06: "I longed and had to take part in this trip (Otto was in solidarity with me). But my candidacy was not approved by Heinrich Himmler, who believed that women had no place on the expedition."

This group did not have any specific task. The expedition was more like an excursion - its participants had to feel the spirit of Edda and the Nordic world. Among the passengers on the ship carrying the SS were two experts in Iceland: Paul Burkert and Hans-Peter Koudres. Ran made friends with them from the very first days of the trip. He later worked with Coudres on a library project at Wewelsburg Castle. One friend recalled that Ran's acquaintance began when he exclaimed: "I want to see trees there." This phrase, given the sparse vegetation on the island, seemed to them amusing. However, the other participants in the trip did not pay any attention to Ran and treated him with slight disdain. In Lucifer's Court, Rahn wrote the following line about them: "I had nothing to look for among them." The historian Armin Mohler once said of Otto Rahn: "People like Rahn are almost always 'artists' for whom the only tangible argument is their dreams. On the way to Iceland, Otto Rahn did not see the "deceivers", and therefore the monumental and formidable nature was of interest to him.

Paul Ladame, who as a Swiss correspondent visited the Olympic Summer Games in Berlin in August 1936, wrote for the French preface to Lucifer's Court.

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the following words: "I was walking along the Kurfürstendamm. The blue sky was littered with the flags of all countries mixed with swastikas. The flags flapped in the strong wind that blew in from the Baltic Sea. At the corner of Joachimstaler Strasse, Otto Rahn caught up with me. Oh God! He was dressed in a black uniform and a red armband with a swastika. On his sleeve was a patch

"Leibstandarte Adolf Hitler". He wore boots, a black cap with a shiny visor (although, as far as I remember, Otto usually walked with his head uncovered), and a dagger hung at his side. Even before I greeted him, I exclaimed; "My dear Otto, what are you doing in that uniform?" He stopped, looked around, and then said with pale, barely open lips: "My dear Paul, somehow you will understand."

In the same year, Rahn received an invitation to dinner at a fashionable Berlin restaurant, where the SS elite gathered: Himmler, Heydrich, Wolf, Best. The invitation was verbally transmitted by Franz Riedweg. Even Adolphe Friese and Raymond Perriere, who came specially from Geneva to participate in this event, received it. This "dinner party" was a kind of token of gratitude that Himmler expressed for having been helped to establish his Swiss ancestors. By the way, it was during this dinner that Franz Riedweg received from Himmler an offer to join the SS, receive the rank of Hauptsturmführer and become a regimental doctor in the SS division "Germany". It was Riedweg's entry into the SS that got Rahn into some major trouble.

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And Noka Rahn was transferred to work in Wewelsburg Castle, where he continued to compile the family tree of the Reichsfuehrer SS. It was there that the young researcher established that there was a very distant relationship between the Rahn and Himmler families. But Rahn neglected to find out his own ancestry. In January 1937, as an employee of the SS, he was persistently hinted that the presence of a pedigree is obligatory for every SS man. Rahn vows to provide it within the next 8 weeks. And despite the missing papers, in the same month he received the rank of Oberscharführer (sergeant-technician) of the SS.

In April 1937, his second book, *In Lucifer's Court*, saw the light of day. It was published by a Leipzig publishing house. Rahn worked on this book quite irregularly. On a copy given to Gabriel Winkler-Dechend, he wrote: "A book that was conceived as a work about Konrad of Marburg." Rahn wrote it mainly while visiting relatives in Homberg. Somehow, a young friend of his mother appeared there - Madame Ayatuneta Rives, who came from Toulouse. This visit was the occasion for the most incredible gossip that hovered among the neighbors. Rahn's new publisher, Albert von Haller, also arrived in this town. One of the acquaintances described their communication as follows: "Rahn is a strange person. Haller read his book *Crusade Against the Grail*. He found it interesting, but statistically ugly. However, the topic intrigued him. But for this he demanded from Rahn a continuation: "In the court of Lucifer." Haller wanted to publish it in his own publishing house ... And so it happened. Of course, Rahn's manuscript was bad as hell - interesting content, but crappy style. Haller met Rahn in a village just north of Gießen. For ten days they discussed the manuscript. Haller suggested the title. Fortunately, he did not know that the manuscript was created under the patronage of Himmler.

After the publication of this book, Himmler immediately ordered 100 copies. Moreover, ten of them were braided with pigskin and printed in exquisite type on parchment. Such luxurious editions were to be an exquisite gift for high-ranking Nazi bosses, and the very first copy was to be presented to Hitler on his birthday. This fact, as it were, served as confirmation that in April 1937 there was not even the slightest suspicion about Rahn's homosexuality. Himmler was a very cautious man and would not have dared to give the Fuhrer a book by an author with a tarnished reputation as a gift. On the contrary, in the spring of 1937 Rahn received a promotion and became an SS Unter-Sturmführer (junior lieutenant).

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On April 25, 1937, the official Nazi party press organ, the *Völkische Beobachter* (People's Observer), published a review of Otto Rahn's new book: words full of deep meaning - Bearer of Light - turned out to be distorted a thousand times and



turned into a creature of hell. But Otto Rahn is not afraid to return words to their original meaning... He placed many dark myths in book A. But that 22% is the root of the myth? Longing and darkness! | Night! However, those who are endowed with patience will be able to see how the sun rises Otto Ranze, a bright bearer"

However, not everyone shared this optimism. In the summer of 1937, Otto Rahn, through the mediation of Gabriela Winkler-Dechend, met Heinz Pömöller. He recalled: "Unfortunately, a conflict broke out between Mr. Ran and my wife, which complicated our mutual understanding. Our relationship remained much to be desired, but I was interested in him from a business point of view. Even if his methodology, as far as I could judge, was not close to me due to its unsystematic nature... Rahn sinned by constantly confusing hypothesis and evidence. For example, he put forward the hypothesis that the concept of the "Grail" was of great importance for the Cathars. But in support of this, he cited no evidence, only bare assumptions. As a result, his theory turned into an unproven hypothesis. There was not even evidence that the Cathars had heard the word "Grail" at all. The link to Wolfram Eschenbach's Parzival seemed to me very controversial, at least unproven. But even with such a critical attitude, Pemöller blackened a lot from Rahn. So much so that after the war he went to southern France in the hope of finding Otto Rahn, who was missing in the Pyrenees, whose death he could not believe.

On August 20, 1937, Otto Rahn reappears in Homberg, where he was invited to the wedding of an acquaintance. At the wedding, he starts a quarrel with Wehrmacht Lieutenant Horst Buchrucker. The reason, apparently, was insufficient attention to Ran, dressed in a new SS uniform, and the fact that he was placed in the very

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the bottom of the list of wedding invitees. Horst Buchrucker later recalled: "He was ironic about the Wehrmacht and the fact that he was not a member of the Nazi Party. He poured his bile on me, apparently because he was also in uniform. We both drank, but since I was physically stronger, he turned out to be drunker. He began to swear loudly, mostly directing threats at me. He made a very bad impression on me. Probably, he did not feel very comfortable in our circle. Perhaps he even had connections at the top, but I can't judge about this - it's so it seemed."

Many noticed that Ran began to change. Many still considered him attractive, but at the same time a very nervous and touchy person. There is no smoke without fire. To these characteristics, Albert von Haller, after meeting Rahn, added one more feature - the desire to live in a big way. Despite his service in the SS, Ran was constantly in need of money and constantly borrowed money from his publishers. But Haller could not do this, since he was not the owner of the publishing house. When the first refusal came, Ran came up with a very cunning trick. He invited Haller to a very famous cafe where writers gathered. When Haller arrived there, he found Rahn and two other SS officers, who were dressed in dress uniforms. The publisher was confused. Ran, noticing this, decided to immediately take the bull by the horns. He stated that he needed money, and Haller should give him 1,000 Reichsmarks. The SS officers who were present confirmed to Haller, who was taken aback, that he, as a true German, should provide this amount, since it was a question of national importance in which the Reichsfuehrer SS was personally interested. Indignant, Haller got up and left, intending never to communicate with Ran again.

Adolf Friese described how dangerous and risky life Otto Rahn led these days; "In the evening and at night he saw important birds in bars and restaurants who were drinking in the company

the same women; an inner voice prompted him that he, as the conscience of the order, on behalf of his boss and patron, should not humble himself in front of these people, showing a striking contrast. Such vapors only soiled our uniforms. And she obliged to be role models. Often he was proud that he had to appeal to duty, honor, loyalty, which were really the highest values for him. But on the other hand, he often demonstrated that he had grown up to the morality of high-ranking people, from whom he was cut off.

In August 1937, the NSDAL party court tried the case of Karl Mahler, who was accused of dishonorable behavior. In the course of the investigation, serious allegations were also brought against

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address of Otto Rahn. Misbehavior was understood as unrestrained consumption of alcohol and possible homosexual relationships. Regarding his drinking, Ran pleaded guilty and made a solemn promise not to drink alcohol at all for the next two years. He was threatened with a not very serious punishment - four months of corrective labor. But the unripe old acquaintance of Otto Rahn, the medical student Hans Grebe, gave evidence, who said that he had somehow met Rahn by chance. Hans Grebe had just arrived from Berlin to Frankfurt am Main and saw Otto on the platform, who was about to take a different route. There was nothing criminal in this message if Hans had not noticed that Ran was wearing an SS uniform and a cap without any insignia. When asked what Otto was doing there in this form, he replied; "I was at Rosenberg's and I was going to work on the development of the German religion." The case failed to hush up, is | From September to December 31, 1937, Otto Rahn stayed at the Dachau concentration camp as a guard.

After this disciplinary action, which was actually reduced to basic military and physical training, Otto Rahn, along with his friend Raymond Lerrere, went skiing in Upper Bavaria. Taking advantage of the opportunity, they visited Lauermann. There, Ran rented a small village house, where he lived for quite a long time. Five months later, Rahn would write to Heinrich Himmler: "I am sure that Monsieur Perriere would be extremely grateful to you if you would set out a deeper vision of the SS than I can do. However, Raymond Perriere had already met several officers of the SS "Totenkopf" unit from Upper Bavaria. Despite the language difficulties, they managed to achieve a complete understanding, not least because they were my Dachau comrades."

Despite some delays, Otto Rahn did provide his pedigree up to 1759, as was required for all SS officers. His hereditary passport indicated that he was the heir to the Römer and Ranov families. The delay in obtaining a hereditary passport could be explained by the fact that Ran was afraid that his mother's maiden name, Hamburger, had a Jewish sound.

In January 1938, after celebrating the New Year in Upper Bavaria, Otto Rahn heads to the north of the country. He first stopped in Dortmund. In those days, the local newspaper Krasnaya Zemlya wrote about this visit:

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a large number of comrades present and briefly spoke about the problem of Lucifer. Ran, in convincing and imperative language, overthrows the image of Lucifer. Ran read out excerpts from his new book, In Lucifer's Court, based on his travels and research in southern France. There he followed in the footsteps of the Grail and the Albigensians, pure and true heretics. He also traced the origins of this fruitful anti-Roman view in Germany. The report contained very difficult material and required not only attentiveness, but also

mastery of major disciplines; but both the speaker and the audience were united, and not a single word was wasted. The image of Lucifer, whom Rahn depicted as a bearer of light, had a tremendous impact. Two parts of the evening could be distinguished. The first, during which Rahn talked about the research of the Grail and Lucifer. And second, when the speaker, with examples on hand, on the basis of his new teaching, very convincingly overestimated historical phenomena, personalities and events. He showed the danger of the pitfalls of old-school nationalism. The danger that was caused by the lack of harmony with nature... Kurt Egger ended the evening with the words: "Lucifer, unjustly slandered, I greet you."

A positive mention of Rahn can also be found in Ludendorff's commemoration: "My ancestors were pagans and heretics. In the name of their justification, I collect the stones that were scattered by Catholic Rome. Otto Rahn wrote these lines in his travel diary. He traveled around Germany, Southern Europe and the North. In all places, wherever he went, he studies the struggle for power waged by Christianity, especially Rome. This travel journal is a very informative and interestingly written book. If you continue the journal while traveling north, it would be nice to use Dr. Kummer's book "The Sunset of Mitdgar" for this, which, unfortunately, lacks a list of sources.

It is quite remarkable that in this article Dr. Kummer is mentioned in a negative context. Bernhardt Kummer was one of the closest ethnographers to Rosenberg. In July 1937 Plassmann, editor of a number of journals published by Heritage of Ancestors, organized a campaign of harassment against this scientist, who had the imprudence to publish his own bulletin, Northern Voice. The persecution continued until Kummer closed his publication and went to work in the beginning of 1938 for the official publication of the Ahnenerbe, the German magazine. This once again clearly demonstrates that National Socialism was by no means a monolithic phenomenon. There was no unity in the so-called occult research. It should also not be forgotten that Hitler did not at all share Rosen's ideas.

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Berg and Ludendorff, who raved about the idea of an ideological war against Rome.

On January 10, 1938, Rahn sent a request to the chief of the personal headquarters of the Reichsfuehrer SS, Karl Wolff, to grant him leave and the opportunity to spend it in Switzerland. In the letter, he emphasizes that from May 1 he must return to active work. At this time, he is looking for his old Swiss friends. In the meantime, Rahn lives in Munich at number 34 Georgen Strasse. We can say that he was in a fashionable area. The windows of his dwelling overlooked the Isar, and the house itself was located between two prestigious streets: Kurfürsten Strasse and Friedrich Strasse. Life, it would seem, flows measuredly and unhurriedly.

But in April 1938, strange events occur. At this time, in the personal file of Otto Rahn, a note appears that he made a critical remark about Franz Riedweg's idea to join the SS. His intention is very impartially criticized in the German-language press in Switzerland. As a matter of fact, it is not clear why he got involved in this case, especially since his position in the SS was more than precarious. One way or another, in July, Rahn writes down his thoughts and sends them to his leadership. Himmler thanks Rahn, but makes it clear that he will make his decision only after a long time. After another wave of criticism in the clothing press, the head of Hitler's office brought to the attention of his boss Otto Rahn's statement that SS-Hauptsturmführer Riedweg should be excluded from the guard detachments altogether. In response, Himmler sharply remarks that he does not even think of getting rid of this Swiss. The verdict is short: "The Riedweg will remain in the SS."

From that moment on, clouds gather over Rahn's head. There is pressure on him. It is said that at this time an unknown captain of the Luftwaffe, with whom Rahn had some disagreements, is trying to blackmail him. All letters sent by Otto during this period to Himmler's personal headquarters are full of vague anxiety. Adolf Frieser, who met him at that time, spoke of the obvious "pre-childhood of his abilities, bordering on megalomania." To some it seemed like

distraction maneuver. There were rumors that Otto Rahn was processing 2,000 pages of his manuscript dedicated to Saint Sebastian. But this figure seems unlikely—how long did it take him to write 2,000 pages?

Ran makes mistake after mistake. Initially, at the trial, he says that he was going to work with Rosenberg to create a new German religion. It is worth recalling that Rosenberg was one of Himmler's biggest opponents in the Nazi party. Then

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Otto Rahn with his "bride"

Ran gets involved in a scam with Ridweg. Finally, remembering that Himmler favored married SS men, he decided to play his "marriage" card. But this gave rise to new difficulties. Himmler began to insist on an imminent wedding. But the bride was listed only in the photo. She didn't exist in her life.

It took some time for Rahn's biographers to determine who was depicted next to Rahn in the photo. There, Otto is depicted on a balcony with a young blond woman and a five-year-old boy. "Not news" turned out to be a certain Anna Dachs, who lived in Switzerland after the war. The story of their engagement turned out to be a farce. Anna was never engaged to Ran. They knew each other very superficially. After a nervously unsuccessful marriage, she lived with her five-year-old son in the Black Forest, where she met Rahn. He told about his book and even dropped in on a visit. But, according to this woman, he was emphatically cold in dealing with her and did not even try to somehow get close to young Anna. Ran found himself in a very delicate position.

Ran's nerves were, as they say, on edge. Added to his many failures were endless indignant letters from Catholics and anonymous threats that Rahn believed the Jesuits had sent. They say that two events put an end to his fate - Kristallnacht, Jewish pogroms that swept across Germany, and the intention of the SS authorities to transfer him to the Buchenwald concentration camp. On February 22, he writes a statement asking him to be expelled from the SS.

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What happened next is difficult to ascertain. {On May 1, 1939, peasant children living near the Bavarian village of Eiberg found the decomposed corpse of a man. Soon the remains were identified - it was Otto Rahn. Two medical vials were found near the remains, which once contained poison. The time of death was very difficult to establish, but experts suggested that it happened somewhere on March 12-13, 1939. The police immediately dismissed the version of the murder. It was decided that Ran committed suicide. The reasons for this behavior are not clear. Maybe he was afraid of exposing his homosexual tendencies. In any case, Rahn was reinstated into the SS almost immediately.

Albert von Haller said that on the eve of his disappearance, Ran ran to him: "He was in a monstrous state: nervous, very thin, crazy eyes. Ran said, "I'm gone. The SS are after me. I am accused of homosexuality." He told me this openly. "I was given a choice. Either a concentration camp, or suicide, a heroic death in the mountains. There is no third". He was going to flee to France, but apparently changed his mind.

Gabriela Winkler-Dehend put an end to all the "and" when she reported the following about Rahn's death: "I know that he was put under surveillance to check if he was a homosexual. When Himmler was informed about this for the third time, he strongly recommended that the case be postponed (even though homosexuality was punishable by death in the SS). I believe that Otto Rahn applied for expulsion from the SS after this. Lachner, whom I myself helped to become an aide-de-camp at Weistor.

### Chapter 3 THE SECRET TRADITION OF KARL WILLIGUT

When historians mention his name, they usually add "personal ag of the Reichsführer SS" or "Rasputin at Himmler's court." Indeed, at one time the influence of Colonel Karl Maria Wiligut was gigantic, although short-lived. On the personal recommendation of Himmler, Willigut, during his service in the SS, went from Hauptsturmführer (Captain) to Brigadeführer (Brigade General). It is no exaggeration to say that Willigut was the personal mentor of the Reichsführer SS. It was Himmler who consulted him on the widest range of issues. Wiligut took part in the development of the SS ring worn by members of the Black Order. He participated in the development of the Wewels concept

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burgh (the order-castle of the SS) and the development of many ceremonies that gave the ideology a unique aura of elitism. But at the same time, it is worth noting that the fate of this man bore little resemblance to the biographies of the SS officials who found themselves surrounded by Himmler.

Carl Maria Willigut was born on December 19, 1866 in Vienna. Ngo's father was a captain in the Austrian Landwehr, who eventually left the military and joined the police. Carl Maria Willigut - "Rasputin As eyewitnesses said, Carl Willi - at the court of Himmler" Gut Sr. was very literate and

trustworthy employees. vidi

Perhaps it was for this reason that Karl Wiligut Sr. was once entrusted with investigating the circumstances of the mysterious death of the heir to the throne of the Austro-Hungarian Empire, Crown Prince Rudolf.

At the age of 13, Karl Maria Wiligut followed in the footsteps of his ancestors and entered the imperial cadet school in Vienna Breitensee. He wanted by all means to put on an officer's uniform, like his father and grandfather. He began military service at the age of 18, when he entered the 97th Austrian Infantry Regiment stationed in Herzegovina. His military career cannot be called swift - at the age of 20 he rose only to the rank of major. And Karl Maria Wiligut himself could not be called a typical campaigner. He was not alien to a certain aestheticism. During his service, he wrote a considerable number of poems in which he zealously expressed his devotion to Austria and the crown. At some point, he followed his cheerful father into the Schlaraffia society. This organization, founded in 1859 in Prague, was engaged in the study of ancient symbols and archaic peremonies. Becoming an active member of the Schlaraffia, Carl Maria Wiligut wrote mystical poems and treatises. In particular, he wrote works about the Seyfried runes and the mystical rocks of Rabenstein, which lay on the Austro-Moravian border. Apparently, unsure of his talents; Wiligut Jr. did not dare for a long time to sign poems and treatises with his own name. Authorship was attributed to a certain Baron Lobezan, whose signature included a symbolic image of an owl - a symbol of the Schlaraffia society.

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In October 1914, as an officer of the headquarters of the 30th Infantry Regiment, he took part in the fighting against the Russian army in the Carpathians, along the entire northeastern flank of the empire. After this exhausting campaign, during which he fought and made long night marches, Wiligut was promoted to colonel and transferred to Graz in order to organize reinforcements for the 14th and 19th infantry regiments. He was then sent to the Italian front, where he changed a number of posts between June 1915 and the following spring. As follows from the documents of the Vienna Military Archive, Wiligut proved to be a brave officer and was highly regarded by his superiors and comrades. This circumstance is very important. Let us pay attention to it, since these testimonies will still be useful to us. During the course of the war, Wiligut was decorated for bravery and honored by senior officers. Field Marshal Daniel described

him as a person with "impeccable character ... an extremely experienced, conscientious officer." This assessment was shared by other senior officers.

In May 1918, Wiligut was recalled from the front and appointed commander of the convalescent camp at Lemberg. It was in this camp that the events that largely predetermined the entire future fate of Karl Maria Wiligut took place. In June 1918, Bishop Nopowski, the Jesuit General Dedochovski and Cardinal Rati (the future Pope Pius XI) visited this officer mission. Taking advantage of the opportunity, Wiligut told church dignitaries about the origin of his surname and family tradition, which was kept in the strictest confidence. "At this moment, the guardian of the most ancient tradition made an unforgivable mistake. The Jesuit general, hearing Wiligut's words, grimaced and whispered into the ear of the papal legate: "*RapieYa taŷyyýyyy*" ("Accursed family"). Wiligut heard these words. And a disciplined middle-aged officer underwent a strange metamorphosis. He was seized with fury. With fury he shouted to the Catholic priests: "Yes, I come from a damned family!!!" It was after this strange event that Wiligut began to have seizures. Or, on the contrary , he could fall into the deepest despondency for no reason.

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Meanwhile, the Austro-Hungarian and German empires collapsed. Once in the Freikorps (volunteer corps) "Oberland", Willigut fought with weapons in his hands against the communists and separatists. When he retired, he wanted to do political journalism. But by this point, his nerves had finally passed. Willigut had to be placed in a psychiatric hospital.

line. Carl Maria Willigut was declared incompetent.

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It is noteworthy that during the psychiatric examination, Wiligut began to draw strange parallels between contemporary political events and some miraculous incidents, linking them together in a very strange way.

| January 1919, it was decided to leave the "crazy colonel" alone. Wiligut is sent to the outskirts of Salzburg. It was from this moment that Wiligut began to be revered in the ranks of nationalist and pan-German organizations as the "secret German king." The fact that some nationalists began to refer to Wiligut in this way is very easy to explain if one takes into account the disasters of the time, in particular the collapse of the monarchy and traditional social institutions. But this does not at all explain why Wiligut began to show increased interest in all German esoteric circles. However, it can be assumed that in the human mind there has always been the idea of the presence of some invisible architect of all events, a great savior from all hardships and hardships. Under these conditions, Wiligut's "strangeness" was precisely the quality that attracted and attracted other people. So Wiligut's stay in a psychiatric clinic only strengthened the impression that he really was the "secret German king"! The interest of esotericists was limited exclusively by the mental abilities of the colonel. At the same time, they showed almost no interest in his youthful spiritual quest. Therefore, one should not think that someone really intended to raise Wiligut to the German throne. This political step was not even discussed.

In the 1920s, significant figures in Viennese society began to pay great attention to Willigut. This happened at the suggestion of two people: Baroness Thaler, Willigut's cousin, who headed one of the esoteric circles, and Jörg Lanz von Liebenfels, head of the "Order of the New Templars". The latter in 1920 ordered one of his subordinates to contact Colonel Willigut. The order was carried out without delay. The Noslans of the "Order of the New Templars" visited Willigut three times, who still lived in the district of Salzburg. One of them, Teodorich Tsepl, spent as many as seven weeks visiting the colonel! More detailed information about these visits was contained in the archives of the Order of the New Templars,

which were confiscated and classified by the Nazis. Unfortunately, these documents were "lost" in 1945. Without these documents, it is hardly possible to accurately reproduce the "tradition of asana", which is often called "southern Christianity" in esoteric circles.

Before continuing the story about the fate of Wiligut, it must be said that he once published a small book about

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Wewelsburg Castle, which was destined to become the "worldview center of the SS". It was from this moment that his ascent to the rank of SS Brigadeführer began. But the strangest thing is that Himmler set such tasks for Wiligut long before the colonel joined the SS. And here is another strange moment: Wiligut's book dedicated to Wewelsburg was published on May 16, 1937. It was from this moment that the sunset of the star of "Himmler's Rasputin" began. We have already said that Wiligut had a meteoric career in the SS; in just three years, he rose to the very top of the "black order". It would seem that such a fleeting rise should have been somehow explained. But it wasn't. Wiligut's name was not mentioned at all either in official publications of the SS or in the all-German mass media. All this indicated that Himmler and Wiligut were connected not just by official relations, but by something more. This conjecture was confirmed by the appeal with which the middle-aged colonel addressed Himmler: "My Reichsfuehrer, my high-ranking friend!" But let's go back to the 20s.

In fact, Wiligut began his "social" activity immediately after his release from the psychiatric clinic. Under various names, he maintained close ties with many prominent people. In addition to the adherents of the "Order of the New Templars" we have already mentioned, in his entourage one could notice Party Genoss Frieda Dorenberg, one of the most prominent female Nazis, the eminent politician Werner von Bülow, the leaders of the "Edda Society" - Rudolf Gorsleben, Richard Andres, Friedrich Schiller. Wiligut maintained contacts with reputable military men from Innsbrück, Emil Rüdiger and Telger. But in this list, which could be continued for a very long time, two persons are of interest to us: Frida Lorenberg and Friedrich Schiller. It was they who introduced Wiligut to Nazi ideology, and later arranged a meeting with Heinrich Himmler.

If we talk about the relationship between Wiligut and Himmler, then I repeat, saying that they went far beyond official contacts. Moreover, the very status of Wiligut, who bore the ritual name of Weisthor' in the SS, was more than strange (a word that will appear frequently in this chapter). In the SS, in fact, nothing

In some literature, the ritual name of Villitut sounds like Veistkhor. This is a very gross mistake, caused by the fact that, apparently, the authors did not know enough German, or they were guided by translated English-language literature. "Weisthor" is nothing more than an empty set of letters, while the name "Weisthor" is "talking". Literally, it means "Thor the soothsayer", "Thor-provided".

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who did not suspect the existence of Brigadeführer Weisthor. Only a few high-ranking employees of the SS Main Directorate knew about him. By the way, it was they who dubbed Wiligut "Rasputin Himmler." But even they did not know what he was doing. Officially, it was believed that Weisthor was involved in the development of the "blood and soil" worldview, taken by the SS for ideological armament. But, judging by the nickname, many guessed what influence Wiligut had on the Reichsfuehrer SS. At that time, there were numerous rumors that occult literature was being destroyed in the cellars of the Gestapo. Wiligut in the rank of SS Standartenführer Fact that does not correspond to the action

value. Nazis really

they burned literature, but they did it in public. Each historical era has its own amusements. It is also worth rejecting the fact that many owners of rich occult libraries almost immediately after Hitler came to power ended up in concentration camps. But the leadership of the SS had no intention of destroying books on mysticism, astrology and alchemy. They were carefully selected and stored. It was rumored that during the Second World War, this rare book depository was transported on several trucks to the Protectorate of Bohemia and Moravia, where they were unloaded at Karlstejn Castle in Prague.

So, Wiligut was officially engaged in the development of the ideology of "blood and soil." If this were true, it could become one of the loudest discoveries regarding the history of the Third Reich. Why? The fact is that by Aryans and superhumans, Willigut meant something completely different than what was prescribed by the racial laws of Nazi Germany. Weistor saw in the Aryans those spiritual essences that came to Earth millennia ago from the Moon. Then they could consciously, at their own request, return to their distant homeland. The Aryans, about whom the National Socialist ideology spoke, were for the net, at best, "candidates" for this high title. True Aryans they could

become only after that. How

Yes, I would like to return the triple abilities

On June 17, 1928, Wiligut introduced Werner von Bülow with one of his prophecies, which he called "the Khalgarites". This "prophecy" was in many respects reminiscent of the "Kembra" saga, which dates back to the U[-U centuries of our era and describes the richness of the lost ancient Aryan views. It told about the Kimbri (Cimbri) — the people of the Wiligoths, who once lived on the territory of present-day Tyrol and Bavaria. The last remnants of this German-speaking enclave fought for their existence in the northern Italian provinces of Verona and Vicenza. Many of the Cimbrians were romanized.

What did Wiligut's prophecy say? The clan of Kembers (Kimbri, Tsimbri) was the heir of the ancient essences of Aso, and the word "Kimry" itself was translated only as "seedlings of As". They were also called children of the light (an obvious influence of Gnosticism?). A turning point in the fate of the children of light occurred when they began to marry the children of the stone. The result was that the children of light became fully humanized and became mundane, material. Another "hagalrtia" told about the development of individual children of the light and their subsequent spread among humanity. Their humanization took place in several stages:

1. Peri - same-sex spiritual entities, later called angels.
2. Kimry - bisexual hermaphroditic creatures that possessed the bodies of flying angels. Men were born from men, women from women. Birth occurred from internal fertilization. Degeneration led to the emergence of the Amazons.
3. Ases (asa) - from this stage the Khalga clan (Odin, Vili and Ve) is pushed back by strong-willed ases, who could not move between the Earth and the Moon. These three genera played a decisive role in the development of mankind. They gave people more and more. As a result, they began to be perceived and revered as gods. Wotanism arose from these aspirations.
4. Nordland is a kind of white race.
5. The Aryans began to develop after one of the universal catastrophes. As a result, the asas were forced out people.

In order to understand what Wiligut was talking about, we need to turn to the Irmin Saga.

"Irmin-saga" was called tai - SS Oberführer "Weistor" naya tradition of the Uligotis clan, which (photo from official ID)



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One of Wiligut's first hagalarit

Paradise told about seven epochs in the history of mankind. This tradition, kept secret, was originally written on seven oak boards. It was written, according to Wiligut, in proto-Aryan linear writing and provided with several drawings. In the Wiligut family, these tablets were passed down strictly from father to eldest son. But in 1848, during a fire in the German part of the city of Buda, which later merged with the city of Pest (Budapest), the Wiligut house burned down. Not only the Irmin Saga tablets, but also other precious family documents and relics perished in the fire. From that moment on, the "secret tradition" within the family was transmitted exclusively by word of mouth. For the first time this discussion was presented to the public when Carl Maria Willigut wrote for the SS Headquarters the pamphlet "The Idea of the Development of Mankind". In this short work, he not only expounded the main outline of family tradition, but also tried to compare it with other legends that told about universal catastrophes that destroyed almost all of humanity.

But far from everything was reflected in the SS documents. In particular, they did not mention the "insights" that, from the age of 18, condescended to the future bearer of secret knowledge. These insights led to the emergence of the so-called hagalarit - small prophetic sayings written in a kind of rune. As Wiligut himself claimed, the "mechanism" for launching these prophetic maxims was his ancestral memory, which supposedly allowed him to read and understand all the runes, hieroglyphs, pictograms and rock paintings existing in the world.

As Weisthor's closest associate, his student and biographer Rudolf Mund, noted: "The one who believes that this is a legend, this tradition has passed through millennia to the present day uncomplicated is mistaken", That is, it is obvious that the leadership of the SS did not doubt the fact the existence of a secret tradition, although they were

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to him with some skepticism. But, in principle, even Wiligut himself noted that his ideas were a kind of mosaic, in which some fragments and lethals were missing. Like Herman Wirth, who created the Ancestral Heritage (Ahnenerbe), Wiligut intended to restore the original proto-religion.

Let us dwell on some moments of the secret tradition in more detail. To do this, let us turn to the brochure "The Vision of Human Development".

1st epoch in human history. At this time, there was a relentless struggle of the elements. In particular, the opposition of water and ether led to the appearance of the so-called unnamed, "creatures generated by Ymir", which were later called angels. This idea was further developed in the SS. This is evidenced by one of the documents, where it is written about the struggle of four "subtle matters": ether, float, ode? and meta.

The 2nd epoch in the history of mankind. After the first great cosmic catastrophe - the possession of the Moon on the Earth - an ice age began, which allowed a certain air belt to arise around the Earth. The interaction of water and air led to the appearance of the so-called bisexual angels, who partly lived on earth, and partly in the water element. But at the same time, none of them lost the ability to fly. Relations between the "angels of the earth" and the "angels of the water" led to the birth of the first hermaphrodite. The interaction of all four elements led to the emergence of a new higher essence — God.

3rd epoch in human history. The second epoch, like the first, ended in a global catastrophe. This time a luminary fell on the Earth, and the whole planet was engulfed in a universal fire, which ended with a new glacial period. Survivors of the ensuing chaos

(KA-OS) were forced to adapt to new living conditions. After the fall of the luminary, a new kind of angels came to earth. A fierce struggle ensued between the survivors and the "newcomers", the echoes of which Wiligut saw in the myth of the struggle between titans and giants. This process once again led to the physical mixing of existing species. As a result, same-sex "Aizharites" appeared, who could

'Ymir is a giant in Scandinavian mythology, the personification of primordial matter, who arose from the chaos of the abyss of the world due to a mixture of heat and cold; the whole world was created from his body. The vault of heaven is made of his shank, the earth is made of his body, the sea is made of blood, mountains are made of bones, mountains are made of hair - forests.

"For more information about "subtle matters", in particular the power of Od and the ether, read the chapter "SS mediums and alchemists".

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Wiligut's saying dedicated to the god Crodo

thief, and live in water and on land. This species had three eyes. The third eye was located in the middle of their forehead. The remnants of the surviving humanity turned into zvergs, dwarves and other low-growing cave dwellers. In the resulting racial chaos, the emergence of other, previously unseen beings also began. Some of the species interbred with animals. This is how satyrs, centaurs and other mythological creatures were born. At this time, there was a relentless struggle of all against all. In this troubled era, humanity partly acquired a "fiery character", and partly began to resemble dwarfs.

4th epoch of mankind. At this time, the remnants of the third humanity experienced an unheard-of cultural upsurge. They can be likened to the "intelligentsia" of previous eras. After adapting to the new conditions of life everywhere, people rose

climbed to an all-time high level. It was at this time that "enlightened Irminens" appeared in Europe (later their name was transformed into Armanens), who created the Huana culture (depicted in Edl as the culture of the Vans).

This era was characterized by an increased interest in astrology and the secret sciences. At this time, there are two main human races: the redskins and the Moors. But besides them, there was another small, but nevertheless very tenacious race of people with white hair, fair skin and red eyes - albinos. It was the albinos, together with the redskins, who first invented hieroglyphic and then runic writing. All three human races opposed the "beastmen", although it happened that the Moors interbred with the latter.

By the time of the decline of the fourth humanity, his third eye had disappeared. Golko uanu (vans) could use its resources, which

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allowed them to be more inventive, talented and smart. Another fall of the moon actually destroyed all four of humanity. But this time, unlike in the past, the more highly developed Uans culture was able to predict this cosmic catastrophe and prepare for it. These were just those people who created underground passages in the thickness of the mountains. Hiding there, they were able to survive the horrors of the collapse of another moon satellite. It was they who left cave paintings in the depths of the caves.

5th epoch of mankind. The transitional period from the fourth to the fifth humanity lasted almost a thousand years. But, despite the preparations for the catastrophe, the people of the previous era did not survive everywhere. As a rule, they continued to exist where there were a sufficient number of heterosexual couples. The fact is that, hiding underground, human communities did not strive for contacts with each other. They did not want to appear on the surface of the earth and sought by all means to survive the collapse of the moon.

Meanwhile, a new human species appeared on the surface of the earth. Its representatives called themselves Asa (Ases in the Eddic tradition). They looked like a wanu and were just as long-lived. "When the earth turned green again and the sky turned blue, the ASA began to oppress UANU and kidnap their women ... When the sun began to shine and break through the clouds, the KA-OS retreated. Animals and people began to multiply, and people no longer needed to kill each other in order to get food. Over time, the Asa stopped fighting against the Huanu and created Asgard. The children born from the marriage of Asa and Huanu went to Atta-lant.

At this point it is necessary to interrupt the story of the secret tradition of the Wiligut family. Rüdiger, one of Weisthor's students, in his book "History of Mankind in the Study of Edda's Distinguishing Features" actually repeated Wiligut's ideas. The only difference was that Rüdiger reduced the entire human history to the art of skalds, in which the lost knowledge of the past was encoded numerically. Strictly speaking, no one—neither Wiligut, nor his disciples, nor the SS leadership—had any doubt that the original religion had been interrupted. That the distortions multiplied with each century, leading to the emergence of new "untrue" rituals. It was possible to restore the original centuries-old tradition only with the help of synthesis. But, on the other hand, the restoration of the core of the most ancient religion was hindered by individual "profane persons" who rejected this religion, calling it "non-functional, incapable of helping to build a new philosophical school or a mystical Order." This little line written by Ru

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about 1 ia

Dolph Mund obviously showed that Wiligut's supporters were not going to take seriously other ariosophical doctrines propagated in the 1920s by numerous racist organizations.

After the loss of the "runic tablets" in Buda, Jörg Lanz Liebenfels tried to fill the gap in human history. It was he who wanted to carry out a new religious synthesis. But here it is necessary to keep readers from the traditional mistake made in the literature about the occult roots of Nazism. It was not Liebenfels who was Willigut's teacher, but quite the contrary: the middle-aged colonel inspired most of his ideas into Liebenfels. After all, in essence, The Theosology and Bibliomistikon, written by Jörg Lanz Liebenfels, were nothing more than a free retelling of the secret tradition of the Wiligut family.

The epigones of Wiligut were sure that echoes of a once common religion could be found all over the earth. As an example, myths about catastrophes that existed in the ancient world, among the Hittites, in Egypt, in South America were cited. It is noteworthy that, while analyzing the original tradition and its individual elements, Willigut referred not only to archaic myths, but also to Gnosticism!

Actually, there is nothing to be surprised. If we take the same secret tradition, then in it one can see that the people of the second era were called - nothing more than "children of light." And each new wave of aliens, each new catastrophe led to a change in people, making them more material. Isn't that what many Gnostic schools have been talking about? Even Darwin's theory found itself in the camp of Wiligut's allies, albeit unwittingly. Wiligut has repeatedly stated that biologists and autotropologists will never find a transitional link from apes to the current man, since this transitional link was the beastmen and dwarfs.

And here is one of the ideas of Wiligut's closest associate Günther Kirchhoff. He put forward the idea of the existence of pre-Jewish Christianity! It has sometimes been called pagan or barbarian Christianity. As proof of the existence of this religious trend, not only numerous images were cited, but also religious stories about the self-sacrifice of God. Such stories were found in Germanic, Scandinavian and Indian mythology. But the most interesting thing is that in many cases a voluntary sacrifice was made in the form of separation. The list of crucified oogs included Krishna, Zarathustra. Argonaut Jason. who in Asia Minor and Thrace was revered as the resurrecting God.

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But in the tradition of the Wiligut family, the central figure was the "god-man" Baldr Krestos, who sacrificed himself. It is interesting that in this context the word "Krestos" meant "noble", "exceptional", "decent". It was only after it was dated that it began to sound like Christ. Not only has its sound changed, but its meaning has changed. Now it meant "Savior", "redeemer", "redeemer". But the noble and the deliverer are not identical concepts at all. In Scandinavian mythology, there is the concept of "krestura", which is understood as a drink that gives exceptional abilities. Wiligut portrayed the krestura as "absolute light". Here we can see the obvious similarity between the views of Wiligut and Alfred Schuler. The similarity is not limited to "light" concepts, but to the eternal opposition of two forces, which determines the entire development of world history. With Wiligut these forces were Wotanism and Christianity.

Since this struggle was the central driving force of history (in the view of Wiligut), we will dwell on them in more detail. The key to understanding these phenomena is "halgarita" No. 6119, perhaps the most important prophecy in Weisthor's legacy. This "halgarita" told about the marriage laws established by King Phrodis. According to these laws, the "strong-willed ace" was forbidden to influence humanity in a magical way. This was caused not at all by concern for earthly people, but by the desire to return the ace to their lost abilities, to stop the degeneration caused by communication with people. But the true reasons for the establishment of these laws of the as were not revealed - Phrodis and his masters remained silent. This reticence led to discontent, and later became the cause of hostility towards the "reforms" of Phrodis.

The religious foundation for the emergence of Wotanism was created after Wotan died, and Loki contributed in every possible way to the deification of his brother Vili. All these three brothers (Odin, Loki, Vili) were the embodiment of two natures: bodily and ethereal. Having retained some of the abilities of the Cimbrians, the brothers possessed exceptional abilities compared to other asas. The children born from these brothers were already more mundane ("consisting of dense matter"), and therefore did not look much like their fathers. The grandchildren completely lost all their mystical qualities, the Laws of Phrodis were supposed to stop this irreversible process. The humanization of the "children of light" should have been German Asa had to return to the body, consisting of "subtle matter".

By the time of Wotan's death, the distinction between the Vili and the younger Irmina had become so gigantic that youth has become

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revere him as the highest essence - God. Things got to the point that Wotan and Vili began to be perceived as a single person. Worship began to acquire more and more cult forms, gradually turning into a new religion - Wotanism. But this religion is not compatible with the worship of God inherent in Irminism. The initiator of such a religious upheaval was Loki, the youngest of the brothers, free from any moral principles. He was one of those "strong-willed ace" who did not intend to follow the marriage laws of Phrodis. He was well aware that the appearance of qualities that were inherent in him and his brothers would destroy their power. It is for this reason that he deliberately developed mental abilities in himself and in his supporters, which could help them enrich themselves and turn into beings independent of the foundations. In fact, Loki decided to rebel against God and the Divine order that reigned in the society of the ace. He drew many with him, appealing to their feelings of fear and insecurity. In fact, he wanted to satisfy his thirst for power.

The Irminists and Huanu were frightened by Loki and his movement, but they did not dare to get rid of him. The fact is that he settled in the souls of the "children of light" earthly passions and greed. Especially skillfully he managed to entangle his brother Vili with his charms. So skillfully that Vili is highly moral. and God-fearing essence - he did not notice how he began to participate in the "shameful deeds of Loki." The younger brother managed to play on his weakness... lust for power. And it was this weakness that crossed out all his positive features and virtues.

The emergence of Christianity, according to Willigut, looked like this. At the time of Vili's awakening (10.5 thousand years BC), the beautiful and eternally young Nana was born on Earth. She gave birth to the preconceived Baldur. In his constitution, the son of Nana was very similar to the ancient offspring of Irmin. "High birth" allowed him to be ranked among the offspring of an ancient family. However, he developed much faster than other "children of light", who were more material and mundane. Baldur's personal qualities pointed to his divine origin. He was the first person whose creativity could be controlled by the brain. In fact, he was the first who committed conscious actions, and was not guided by the subconscious. It is not surprising that he stood out from the background of other "children of the light" and even surpassed them. It was a new, previously unknown human species. Almost perfection.

Given his origins, Balder could become the leader of the new time. Before the birth of Baldr, humanity was a numerous little groups that are endlessly

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Chewed. In addition, representatives of some groups were very different from representatives of others. As a creative and constructive being, Baldr gave up his ancient right to be superior, to rule over earthly humanity. This right was very willingly used by other "children of the light", whom earthly people revered as gods. In most pagan myths and sagas, the gods were portrayed as merciful, always ready to help. But in fact, they did not even have a hint of such qualities. Against! Having imposed their laws on people, the "children of light" became arrogant. They were constantly fighting for power. But at one point people were disgusted by it. They asked Baldr to limit the abilities of the "children of light." Balder himself lived on earth in a strange body. He was also not satisfied with the laws imposed on earthly people. It was Balder who revealed to people that they had very lightly lost their ancient right to decide their own fate. In addition, he proclaimed that from now on, the "children of light" themselves must obey the earthly laws, which also applied to ordinary people.

For the "children of the light" this news was terrible news. They were afraid to completely lose the last of their abilities, inherited from the Cimbrians. With the exceptionally long life that they inherited from the ancestors, and the marriage laws of Phrodis, the "children of light" could again become beings consisting only of subtle matter. Given the growing influence of the "dark aces", Baldr decided to update the laws of Phrodis and equalize the "children of light" and humanity. It should not be forgotten that the resistance to the laws of Phrodis did not stop for a moment from their very beginning.

occurrence. The ban on the use of their ancient abilities stirred up a wave of discontent among the ace. Almost all of them became Wotanists. Despite the fact that Balder was able to overcome his superhuman spiritual greatness, numerous prejudices began to arise in wide Irminist circles. In particular, the "children of the light" were convinced that the new rises would lead to their final extinction as a species. And the preservation of the old laws left the opportunity to regain the past greatness. As a result, Irminism itself begins to deform. The cult of the native planet, the Moon, gradually develops. It receives the name of Armanism, which supplants Solar Irminism. In this case, the word "irminen" meant a certain human type, and the word "armanen" - a special priestly class.

In the city of Arkona, which was located on the island of Rügen, which was still connected to the mainland, a center of Armanism was founded. That did not prevent him from coexisting with the temple of the solar god. By the way, Jörg Lanz von Liebenfels in one of his works dedicated to arias

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sco-Christian proto-religion, depicted Rügen and the Baltic region as the starting point of the most ancient sacred tradition. It is immediately worth noting that Armanism and Wotanism as presented by Wiligut had nothing in common with the historical phenomena of the epoch of the migration of peoples and the early Middle Ages. In Elda, which lived up to our times, these cults are generally mixed together. There was also a version that in the course of historical development, Armanism and the teachings of Baldr Crestos united into a single religious complex, which influenced not only the so-called "southern Christianity", but also the formation of secret orders and mystical brotherhoods.

Krestos, in a modified form Krist, the Armanists called their elder, the head of the cult. It makes sense to focus on this version. Wiligut claimed that the plan that Balder was trying to carry out was called Cross-UR. In the word Krestos we find the suffix -OS. According to Willitut, it had the same meaning as the suffix -EL in Hebrew (Michael, Israel, etc.). So the suffix -OS connected all the words with Irmin and Baldr. On the other hand, the word "crestura" meant "Divine prediction". Thus, it can be assumed that the implementation of the Crest-UR plan was to return the "children of light" in an almost revolutionary way to their original (UR) state. It turned out to be a paradox. On the one hand, Crestos intended to bring down the "children of light" "to the level of dust", extending earthly laws to them. But on the other hand, he seemed to guarantee that his actions and the highest supervision would allow not only to restore the ancient qualities of the Kimry, but also reunite with the light. Wiligut's epigones wrote about this: "Ballr's reforms, indeed, to some extent humiliated the 'children of the light'. But they seemed to be a guarantee of their trusting relationship with the "merciful sun". And this, in turn, again made the "children of light" gracious rulers, a property that they had long since lost." In the secret sciences, such a union was called a "mystical wedding", and in the art of skalds - a call to urgent aspirations.

But this titanic plan, according to Weistor, was not destined to come true. In Goslar (Arual), one of the largest Irminist cities, a conflict broke out between the adamant supporters of the "old way" and Baldur Krestos, who inexorably pursued his undertakings. The conflict turned into an armed struggle. The Wotanists stormed the residence of Baldur and captured him. By order of the leader of the Wotanists (an illegitimate child from the frost giant Jotun) Baldur

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crucified. But the crucifixion took place not on the cross, but on a kind of rune "man". After the crucifixion, many arrows were fired at him. The mockery consisted in the fact that this particular rune did not reveal its meaning to the Wotanists. That is why they attributed to themselves the fact of her knowledge. I remember a line from the Edda: "I know I hung in the branches in the wind for nine long nights." However, at

Wiligut was followed by a slightly different quote: "I know that I hung on a tree blown by cold winds for nine cold nights, amazed by the truth."

The parallels with the biblical story are obvious. But there are also very serious differences. Jesus was ready to die when they put him on the cross. Baldr was crucified "astonished at the truth." Wiligut's dictum, better known as "Holy and Great Lord God help", reported that Baldr used a runic spell, which may have been revealed on the eve of the crucifixion. It remains unclear who Baldr's teacher was.

For Wiligut, all these confused and strange plots were not abstract mythology at all. He claimed that the crucifixion of Balder took place near Goslar, on the site where the ruins of St. Peter's Seminary, located east of the city of Petersberg, were located. This spiritual institution was destroyed in 1527, when the townspeople waged a fierce struggle against the Duke of Brunswick. Many years later, in 1871, the load-bearing walls of this building were discovered. The excavators also found the remains of several columns. Wiligut visited this place, after which he stated that the crucifixion took place at the site of the third column. Much to the regret of Weisthor's followers, he did not indicate from which side the tax should be counted in order to establish the exact location. However, the distances between the columns were so small (one and a half meters) that it was of no fundamental importance.

These "discoveries" influenced all of German occultism in the pre-Nazi era. The first attempts to creatively interpret Wiligut's legacy were made by Rudolf Gorsleben. In his book *The Rise of Humanity*, he reported that in the Goslar town hall he found a faded image of Christ being tortured at a pillar. Jesus was not only covered in arrow wounds, but three lilies shone over his head. Herman Wirth, one of the creators of the *Ahnenerbe*, gave an interesting description of the Mother of God (in his opinion, the goddess of the earth Irta), over whose head three lilies were also depicted. Jorg Lann von Liebenfels once said about the lily symbol: "Later, the heraldic figure of the lily appeared, which became the sign of Armanism or the ancient Aryan priesthood." He repeated this idea in one of his works: "Later in heraldry, he is a transform

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reconciled to ermine. As such, it was used as a distinctive sign of the Armanians, the highest priests of the Aryan-Christian cult."

The last Grand Master of the "Order of the New Templars" Rulolf Mund, in his book "Himmler's Rasputin", dedicated to the fate of Wiligut, cited one story by Weisthor. He allegedly told that Baldur Crestos, despite the many wounds inflicted, still managed to get off the cross. Fearing persecution, Baldr headed for the "terrible desert of the Gobi". His path lay through the town of Vittov, which had long been located in the "sphere of interest" of the cult center of the ancient Aryan religion Retra. It was there that in November 1927 the "Order of the New Templars" created its own presbytery. In the desert itself, Balder founded the Irminist "school of masters." Her students carefully guarded their teachings, creating special closed areas in Asia. Is this why Himmler showed such an increased interest in the Tibetan expedition of Ernst Schaefer?

In this narrative of the past, Wiligut ascribes a large role to his ancestors. Wiligutis descended from both Huanu and Asa. Later, his ancestors ruled the kingdom in Burgenland, which is why Wiligut gave such great importance in his memoirs to Steinamanger and Vienna, comparable to Goslar for him. When the persecution of pagans began in Germany, the Viligotis family managed to escape the captivity of the Franks and flee to Central Russia. There the Viligotis founded the city of Vilna, which became the center of a very extended Gothic empire, whose peaceful existence, however, was constantly disturbed by hostile incursions of Christians and Russians. As a result, the family moved to Hungary in 1242, where they were able to hide from the vigilance of the Catholic Church and the hatred of the Wotanists. Throughout history, the Wiligut family has maintained an unwavering faith in the Irminist faith.

Among other prominent members of his family, Wiligut recalls Armin Cherusker and Wig Gukind, both heroic figures of early German history. It is quite understandable that the epics of the proposed genealogy and family history served Wiligut as a stage on which he could better represent the enduring importance of his own ancestors. Wiligut cryptically told one of the adherents of the "Order of the New Templars" that "his crown is kept in the royal palace of Goslar."

It would seem that the ideas expressed by Wiligut were simply impossible to believe. But the fact remains. Weisthor simply bewitched Himmler and his entourage. Walter Darre, one of the creators of the idea of "blood and soil", wrote in his diary:

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but that the agricultural sector will emerge in Neubrug Castle. After visiting Goslar, the Colonel filled in his plans and gave advice. So, in 1934, in Goslar, the first imperial congress of peasants. Further: "Visit Wewelsburg and Externstein - drove Wiligut ... Viligut Weisthor sketched out the coat of arms." And here is one of the last entries in the diary of Walter Darre: "Goslar received a cash increase. We contribute to the return of this city to its ancient rights. In Goslar, the German people will regain the Odal worldview.

As we can see, Wiligut had a very strong influence on SS policy. It would not be an exaggeration to say that it was he who developed most of the SS rituals. A document has come down to us that describes the performance of one of these rituals;

"January 4, 1937

Today, January 4, 1937, from his home in Schern, near Rottach-Egern on the Tegernsee, SS Brigadier General Karl Wolf sent me, his Reichsführer SS, the following report:

"Reichsfuehrer SS! With this report I inform you that on December 14, 1936, at the end of the third year of the Millennium Reich, my wife Frieda Wolff, nee von Roemhild, gave birth to our third child, the first male child."

To this I answer:

"I thank you! Your report was heard by me in the presence of witnesses, godfathers of the child, namely: myself, SS Brigadier General Karl Maria Weisthor (Willigut), SS Major General Reinhard Heydrich and SS Captain Karl Diebitsch. Your child will be entered in the register of newborns of the SS and entered in the order book of the SS.

The ritual itself looked like this: SS Brigadier General Wolf handed the baby over to his mother. After that, Himmler ordered Weisthor to perform the naming ritual. Wiligut wrapped the child in a blue ribbon of life and uttered the traditional words:

"A blue chastity ribbon winds through your life. Every Aryan, every self-conscious Aryan must remain faithful! This blue ribbon symbolically links birth and marriage, life and death. And so, this child is associated with my deep desire for his transformation into a real Aryan boy and a staunch Aryan man. After that, Wiligut took the bowl and said: "God is the source of all life! From God comes your knowledge, your sense of duty, your purpose in life, and all the meaning of life. Every sip from this cup serves as a confirmation of your connection with God. After returning the child to the mother, he pronounces a new ritual phrase: "This spoon will nourish you until you grow up. Your mother will show

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his love, feeding you with this spoon, and will punish you by depriving you of food if you violate the commandments of God." After that, the spoon was also passed to the mother. Wiligut concluded by proclaiming: "You, child, will wear this ring, the ancestral ring of the Wolf family, as soon as you prove yourself



worthy of the SS and kind. And so, according to the will of your parents and the mandate of the Order of the SS, I name you: Thorisman, Heinrich, Karl, Reinhard. Let parents and foster children nurture the brave Aryan heart in the child, in accordance with the Will of God. To you, dear child, I wish to keep myself and, having matured, throughout my life proudly bear the name "Gorisman" as my first Name".

And here is another document that showed that Willigut, not wanting to be limited to the SS, tried to influence the religious situation throughout Germany.

"In order to establish an "ancient religion", which can never be revived with the help of empirical knowledge and natural scientific discoveries, the following measures are necessary, carried out by the state in a reasonable sequence:

1. The strictest protection of historical monuments from all museums (also in the so-called private collections), the protection of works of art of any kind (especially if they are dated from the period from the primitive to the 12th century), buildings, caves, memorial rocks, rock art, churches, chapels, burial mounds, as well as all the finds taken from the earth.
2. Coverage of all church property, special attention to its statistical accounting. Then there can be an equalization of the number of believers in the long-standing Protestant and Catholic communities. A full claim of rights to a part of the church property that was lost during the change of religion during the transition period.
3. After the adoption of the corresponding decree - the widespread abolition of monastic schools. If necessary, new buildings of monasteries and churches are transferred to the districts, regions, Gaus that need them.
4. Obtaining the profession of a priest is possible only after receiving a state education, and therefore it is impossible before reaching the age of 24 years.
5. The dissolution of all male and female monasteries is possible only after sufficient control is established over the monasteries and all non-Germans are expelled from there. The rest can only serve the ideals of beauty.
6. Even when these publicly owned establishments serve only humanitarian purposes, the work

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the people melting there will remain in them until their death, without receiving a new monastic name in Christ.

7. When trying to engage in active proselytizing or when expressing disagreement from the church pulpit (with the policy of the existing government), it is necessary to expel clergy from the church.

8, Confiscation of all church property, regardless of denomination, a ban on the transfer of inheritance to church structures. If such wills nevertheless occur, they are recognized as invalid, and the property under them immediately departs in favor of the state.

9. The state by any means must neutralize the priests of all levels.

10. All religious associations themselves must support their functionaries, and religious organizations themselves must be financed only through donations.

SS-Brigadeführer Karl Maria Weistor.

As can be seen from this document, Wiligut intended nothing less than to contribute to the creation of a new (read: "ancient") religion. But his fall was as swift as his rise. In February 1939, Himmler's adjutant informed the structure, which was headed by Weistor (KASH department of the SS Main Directorate for Race and Settlements), that it was dismissed, and its boss was dismissed on the basis of his own petition and due to age and poor health. A few days later, Himmler asked Williga

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she returned the SS ring, dagger and sword, which he sentimentally kept under a personal lock, and carried the key with him. On August 28, 1939, Karl Maria Willigut was officially dismissed from the SS. What was the reason for such a drastic change in Himmler's attitude towards his "mentor"? The official version was that the Reichsführer SS received documents detailing Wiligut's stay in a psychiatric hospital. One could agree with this version, if not for some documents. All of them are kept in the Federal Archives of Germany in Koblenz. The small folder is entirely devoted to the investigation that Himmler conducted in connection with Wiligut's mental health. Here are numerous interrogations of the medical staff of the clinic, and an explanatory note written personally by Wiligut. But what is strange, there is no signature under it, but it is well known that Wiligut put his autograph even on a tiny note, and always attributed his SS rank. In this document, Wiligut says that before he was taken to the clinic, he was arrested by the Austrian police. The SS officials who conducted the investigation were amazed at the frank falsification of the psychiatric examination. In particular, it said that Wiligut's deviations had been observed since childhood, although this was a lie. The examination did not take into account the reviews of the military authorities and their characteristics. And the most remarkable lie, noticed by the investigators. It was alleged that the reason for the forced hospitalization was the complaints of Wiligut's wife, who told about the constant threats of reprisals against her and strange visions of her husband. But during the interrogation, it turned out that Wiligut's wife, with undisguised amazement, learned about her husband's insanity. Isn't it a strange reaction for a woman who asked to curb her husband. And the most interesting fact is that Wiligut was released from the psychiatric clinic on St. Stephanie, a major Catholic holiday, when it is customary to conduct prison amnesties. It is unlikely that serious doctors would have released a violently mad man from the clinic in honor of the Catholic festival. One got the impression that Wiligut fell victim to the "forensic psychiatry" that was so popular in late Soviet times.

The fact remains that Himmler decided to get rid of Wiligut. The SS continued to watch Wiligut in retirement, although the last years of his life were spent in obscurity and wandering around military Germany. Elsa Baltrusch, an employee of the personal staff of the Reichsführer SS, was appointed a trustee of Wiligut, and they settled together in Aufkirchen. This turned out to be too far for Wiligut, who was accustomed to Berlin life in the thick of things.

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#### Willigut's death certificate

ty. In May 1940 they went to their beloved Goslar. As soon as they settled in Werderhof, when a general medical examination was announced in the city, the couple moved into a small SS hotel on the Worthersee in Carinthia and spent the rest of the war in Austria. Then the English troops evicted him and sent him to the camp of St. John near Velden; at this time the old man was suffering from a stroke, which resulted in partial paralysis and loss of speech. He and his companion were allowed to return to Salzburg, to his family home, but the unfortunate past made it obvious to everyone the impossibility of such a step. Willigut wanted to return to his chosen homeland, Germany, so the couple went to the Baltrusch family in Arolsen in December 1945. The journey proved too difficult for the old man, and on arrival he was admitted to the hospital. On January 3, 1946, Karl Maria Willigut died, the last of his mysterious family.

This story would remain unfinished if not to tell about one more brainchild of Karl Maria Willigut. In Westphalia, south of the town of Paderborn, lies the mysterious Wewelsburg, often referred to as the "Westphalian castle of the Grail". This structure was rediscovered by Willigut. Weistor personally participated in the reconstruction of the castle, supervising its redevelopment. He believed that here is the mystical "center of the world." The ancient Westphalian legend of the "battle of the white birch" said that here in Westphalia the last great battle between the forces of the West would take place.

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and the hordes of the East. This battle will be an apocalyptic event that will finally determine the decline of Europe. The legend became the reason for the increased interest in this ancient building. During the replanning of the Wewelsburg, two ritual rooms were created in its northern tower. On the first floor, the floor of the hall was paved with marble, which created a pattern of the so-called "Black Sun" – a wheel, where the role of 12 spokes was played by runic luminous lightning bolts. In the basement of this tower, a domed room (crypt) was built with a stone circle in the center. Wewelsburg turned out to be associated not only with Willigut, but also with this protégé, Otto Rahn. After the death of the latter, it was rumored that he nevertheless found the Grail and delivered it to Wewelsburg. It is not surprising that the Holy Grail, as it were, became the mystery of this castle. However, Ran could be here and nothing to do with it. Even during the planning of new castle buildings, the new structure of Wewelsburg was very reminiscent of a spearhead (old building) lowered into a bowl (new buildings). The tip of the spear and the bowl were indispensable attributes of the myth of the Holy Grail. The planned new buildings, as it were, covered the ancient castle with a certain energy field, a bright radiance.

All the myths described that a mysterious "aura", a mystical radiation, emanated from the Grail. It was this power that was supposed to help the inhabitants of the castle and inspire them to "fight against evil." After the war, there was a legend among the locals, very reminiscent of the one told to Ran by an old shepherd in France. She said that when the castle was about to fall, the Grail was hidden. Far-right and esoteric circles in Germany still believe that the Grail is stored somewhere in the vicinity of Wewelsburg, as it once was hidden near Montsegur.

The last master of the "Order of the New Templars" Rudolf Muml described one phenomenon - the inhabitants of the levushka at the foot of the Wewelsburg were very different from the peasants from neighboring villages. He found only one explanation for this phenomenon: in their hearts

#### Crypt of Wewelsburg Castle

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lived the Grail. Or another example: the most sensitive people, when they enter the Wewelsburg crypt, sense the presence of a mysterious energy. Recently, deaf lattice gates have closed the crypt from the eyes of visitors. You can get there only with special permission. Someone claims that this was done for the best - a swastika pattern from Wewelsburg

th preservation of the monument. But

someone is sure it's true

the reason lies elsewhere. The authorities are afraid of insights that may descend on the "transcendentally receptive" visitors to the castle. Even if in this case we are not talking about a Christian shrine, a chalice that was present at the Last Supper and where the blood of Christ was collected, many Nazis spoke about the Grail of the "Black Sun", which was able to internally change people due to its radiation. This object is best characterized by an ornament on the floor of the Wewelsburg - a wheel from which lightning rays emanate. Their focus, the center of the mystical wheel, was the symbol of the Grail.

#### Walls of the restored Wewelsburg castle

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The mystery of the Holy Grail is by no means associated with a single SS cult building. This is a whole complex, which includes the Wewelsburg and Quedlinburg castles, the Externstein megaliths, the Beddeken estate, the Drüggelter chapel and the city of Goslar. In April 1945, many classified materials were evacuated to the Beddeken estate, located near Wewelsburg, in which the problem of non-traditional technologies was highlighted. In some places one can find references to the fact that in this SS complex, work was carried out to overcome time, which could become a guarantee of immortality and unlimited power. There were even eyewitnesses who claimed that the Nazi developments in this direction were very successful.

If we turn again to the figure of Wiligut, we find that the mystics who gathered around him wanted to activate in themselves the exceptional abilities lost by the ancient races. Wiligut's tradition was not empty words that were supposed to inspire and bewitch Himmler. It was a guide to action. It was for this purpose that Wiligut visited numerous burial places and even tried to instill the souls of the dead into himself. The archprior of the "Order of the New Templars" in all seriousness claimed that Weisthor had managed to step through the gates of death. In 1946, Himmler's "personal magician" did not die at all, as stated on his death certificate. Many people saw him much later. As proof of this largely insane idea, testimonies of independent eyewitnesses were cited. Here is one of them: "In the late autumn of 1989, at midnight, I left the Böddeken estate in the direction of Wewelsburg. Having driven a few hundred meters from the village, I got into a very strange accident. My car suddenly stopped and caught fire. I had to travel to Wewelsburg on foot. At one of the crossroads I saw a white loscha. A man dressed in all black sat on it and looked towards Wewelsburg. I asked him where he was going. The man turned around and said: "To Tibet, to my kingdom!" When an eyewitness was shown an album dedicated to the history of Wewelsburg, he immediately saw his night companion. It was Karl Maria Willigut. The existence of this bylichka made it possible for many supporters of SS esotericism to speak of the revival of Weisthor.

And this was far from the only story. Here's another one: "You won't believe 'what a story the icicle often told me. She and her grandmother were refugees and lived on the outskirts of Wewelsburg. The times were difficult then, and one day my grandfather, along with other men, went to Beddeken to pick apples there. When they

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they were tearing apples, then they heard the clatter of hooves. The riders rode from Böddeken. Everyone thought that it was the peasants guarding their apple trees, and therefore immediately hid in the nearest ditch. They distinctly heard the hooves of a galloping horse, but no one saw either the rider or the stallion. The frightened men ran back. It was around 1955."

And here is another message: "We have a Beddeken monastery, where a boarding school is now located, near which my uncle lived for a long time. Things happen in this building and around it that Wiligut doesn't have in his old age. no rational explanation. The modern right And even if now walking through forests and meadows speaks of that About Maria Beldeken, then You can see there "something the Wiligut was able to overcome the other." Even now, when I tell this to death, I get goosebumps.

In a strange way, on a short stretch between Bölleken and Wewelsburg, numerous eyewitnesses spoke of mysterious phenomena. In the esoteric circles of Germany, a version arose that in Beddeken the Nazis conducted experiments with time and space, and paranormal phenomena were just the result of these studies.

Some eyewitnesses spoke directly about the fact that the SS tried to create a "time portal". Moreover, the spirits of the dead soldiers were supposed to be lured here, where the most sensitive people were supposed to come into contact with them. The phenomena associated with Weisthor's name were described in the book "Willigut's Gospel" after the war. This is a very rare publication, it never went out in mass circulation and was distributed only among the "initiates" who took a vow of silence. In this book, Wiligut is portrayed as a "reborn messiah", and therefore all the cases of meeting with him after 1946 are described in detail.

But let us dwell on the Böddeken estate, which was, and perhaps still is, the center of secret research. In this regard, references to underground passages are not uncommon. This is what people meant when they talked about the numerous valuable documents, works of art and gold items collected from all over Europe that "disappeared" and were not found. The collection of weapons found in Böddeken behind the false wall was only a small fraction of what was delivered at the end of the war to

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Patterns embossed on the leather backs of chairs in the Wewelsburg Library

this estate. This has led researchers more than once to the idea that in this estate there were still secret shelters that have not been found so far, and perhaps even a kilometer-long passage that has existed since ancient times, which connected Böddeken and Wewelsburg.

The story of Böldeken takes us back to ancient Germanic times. Böldeken was originally a monastery, which was created by Meinolfus. The father of this legendary personality waged fierce wars against Charlemagne. Meinolfus himself was born in what is now the "Valley of Tranquility", which lies near Böldeken, under a tree that in ancient times was considered the oldest in Westphalia, a kind of Mauritian oak in Germany. But one day lightning struck him, and the tree burned down. A chapel was built in its place.

This small architectural structure has a very interesting structure — it has a special "moon window". During the full moon, the entire chapel is literally flooded with moonlight. Undoubtedly, the architecture of the chapel concealed the secret cosmic knowledge of the ancient Germans. The ancient Germanic religion was always closely connected with the cult of the stars and

astronomical observations. Most likely, Mainolfus was initiated by his pagan father into the secrets of ancient cults. After the victory of Charlemagne, the son became a Christian priest and founded the monastery of Beddeken. It is possible that he hid pagan relics in the monastery, and it is even possible that secret services were held there, in the dungeons, which turned Beddeken into an "Irminist shrine" in the eyes of the SS.

But back to Wewelsburg. There is an interesting trend. In the last few decades, in its vicinity, one hundred

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whether to settle people who believe they have "transcendental abilities". As a result, housing prices in this rural area are significantly higher than in many German cities. Such a "migration" progress suggests that Wewelsburg is again being turned into an "occult center". It was rumored that in the vicinity of the castle the houses of the special services of various countries were purchased. According to rumors, the CIA showed particular interest in the castle. I leave this and further information on the conscience of the authors of the article in one of the German publications. The PRU became interested in Wewelsburg at the suggestion of President Eisenhower, who during the Second World War was the commander-in-chief of the US armed forces fighting on the continent. According to the same article, a document was found in the Washington National Archives that was hidden from the public and will be labeled "Top Secret" for decades to come. One sly journalist was able to accidentally read it and make short notes. If such a document exists, it can cause a loud sensation. Unfortunately, there is no way to confirm or deny this fact. In general terms, the content of this "mystical" paper boils down to the following: the United States entered the Second World War mainly to capture Wewelsburg, where, in their opinion, the Nazis carried out developments that could make them invincible. . The United States was warned of such a danger by numerous American agents embedded in Masonic organizations. But after the capture of the castle, the American troops did not find anything there, since, apparently, the Germans managed to hide all the evidence of their new technologies. Such statements are very reminiscent of a newspaper duck, but, on the other hand, they are an excellent illustration of the fact that the public is eager to see in Wewelsburg not just an SS shrine, but a place covered with a veil of secrecy.

As mentioned above, the "cult complex" of the SS also included the Drüggelter Chapel, which was located a little south of Wewelsburg. This building stands on a small hill, surrounded by a poppy field. The chapel itself was built in the 16th century by crusaders who returned home from the Middle East. The architecture of this sky-high building is interesting - it has 12 corners. Its interior space is decorated with 12 columns, which immediately suggests a resemblance to the "Hall of the Black Sun" in the Wewelsburg castle. In addition, in the center of the chapel there are four additional columns, which, as it were, limit the central part. There is a version that a huge wooden chest, preserved from those times, was located in the middle of the

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pellets, and there was supposed to be kept the Holy Grail, which the knights planned to find. Such an interpretation of the already strange decoration of the chapel gives it even more mystery. It is obvious that, as in the case of Beddeken, the chapel had a dual purpose: during the day, ordinary services were performed here, and at night, meetings of supporters of a secret cult were held. The many columns with which the tiny building was literally stuffed were in no way suitable for ordinary Christian ceremonies, but ideally suited the needs of secret services, where each of the participants in the ritual had to occupy a strictly assigned place. The direct creator of the chapel is Count Gottfried P von Arnsberg. Very little is known about him. In 1217, he took part in a crusade, where he may have met the Templars, who, most likely, participated in the design of the chapel. However, it is possible that the count even before the cross

The campaign was an adherent of the "Irminist cult" sent in the monastery of Böddeken. It is difficult to establish exactly. But even such understatement suggests that many SS places of worship are waiting in the wings to shed light of truth on their true purpose,

#### Chapter 4 ANCIENT MYTHS IN THE SERVICE OF THE NEW REICH

Somehow, in a conversation with acquaintances, I discovered that the word "Aryan", Kcharian" is perceived solely as a neologism, which was invented by the Nazis in order to better characterize the chosen race of "blond beasts". Indeed, at one time millions of people believed the Fuhrer, who promised them a "thousand-year Reich." In fact, millions of Germans believed in their exclusiveness, in the name of which they were ready to destroy the barbarian "non-humans" who "threatened" their existence. But in those days, the word "Aryan" did not have its current marginal connotation. It could be heard both in administrative institutions and in universities, where the path was prepared only for representatives of the superior (Aryan) race. Newspapers and school textbooks broadcast about the Aryans. Jewish property in the Third Reich was subject to "Aryanization". Any German claiming some more or less prominent role had to present a "hereditary passport", which guaranteed his Aryan origin. Even before the rise of the Third Reich, Hitler's "Bible of Nazism," Mein Struggle, spoke of a "divine

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spark" that fell into the Aryan race, which, in his opinion, gave it the right to world domination. But Hitler was by no means the first to use the word "Aryan." It began to be used a century earlier, and was supposed to characterize those pages of European history when ancient mythology and magic played a huge role in people's lives.

But first things first. At the end of the 18th century, linguists made an unexpected discovery. In various languages, seemingly unrelated to each other (Celtic, Germanic, Persian, Greek, Indian), a certain similarity was found. This linguistic community was called "Indo-European languages". On this basis, a version was put forward that once there was a single proto-language, the carrier of which was a large ethnic group. Since that moment, numerous speculations began to arise on the subject that the carriers of this language were some "Indo-Germans", who spread their culture throughout Eurasia.

Friedrich Schlegel, a German scholar who showed an increased interest in the cultures of the East, found references to distant northern lands in Indian legends. In particular, they spoke about the sacred mountain Meru, which was located in the region of the North Pole. Schlegel first spoke about the fact that Indian culture treated the North with great respect, revering it as the most sacred part of the world. It was not clear whether the description of the North was simply a metaphor or a manifestation of specific contacts with northern cultures. In 1819, Schlegel first uses the word Chari, a synonym for an ethnic group that included both Germans and Indians. In fact, Herodotus spoke about the Aryans, but Schlegel strengthened the root "ari", which he proclaimed etymologically related to the word "honor". As a result, the idea of an aristocratic master race arose. It is immediately worth noting that Schlegel himself refrained from such statements. He generally believed that the Aryan tribe was more connected with the Asian region than with Northern Europe. But his student Christian Lassen draws a conclusion that actually fixes the meaning of the word "Aryan" forever. He contrasts the "complex talent of the Aryans" with the Semites, who lacked the harmony of the soul, and the Jewish religion was selfish and closed. Thus, for the first time, the Aryans entered into racial theory. The myth formed by Lassen quickly begins to spread throughout Europe. In 1827 there was already talk in French learned circles of "the long struggle between the Semitic and the Indo-Germanic worlds." Ernest Renan, a well-known scholar of Judaism, said that the Jews

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after fulfilling their world function (creating monotheism), they began to degenerate, and the world was henceforth in the hands of the Aryans.

Thus began the mixing of linguistics and racial anthropology. What began as a purely linguistic inquiry later developed into radical theories regarding the fundamental differences between peoples and cultures. In 1853, the book of the French Count Gobineau "On the inequality of races" was published, which further deepened the political meaning of the word "Aryan". For Gobineau, the white race was at the top of the pedestal, having not only a monopoly on power, intelligence, and appreciation of the beautiful, but also a specific cultural creativity that could be threatened by racial mixing. The work of Count Gobineau did not receive recognition in France, but it caused a great resonance in Germany. One of the ardent proponents of this theory was the composer Richard Wagner.

In 1899, the book of the Englishman Houston Stuart Chamberlain, *The Foundations of the 19th Century*, appeared, which puts an anti-Semitic understanding into the word "Aryan". Chamberlain spoke about the defectiveness of the metaphysics of the Jewish religion and culture, seeing in this a fundamental difference from the Aryan, Indo-Germanic spirit. The Jews, according to the *Fundamentals of the 20th Century*, did not have faith in higher ideals, but there was a materialistic thirst for enrichment. The poverty and stinginess of the long disorderly existence of the Jews led to the fact that within the framework of this people national egoism began to form, which distanced itself from higher matters, preferring pure pragmatism in their religious rites. After Yahweh made the Jews elected, they felt the right to rule over the whole world and infected the Indo-European peoples with the virus of materialism. Chamberlain's works, as it were, served as a starting point for the construction of the theory of National Socialism, where the Aryan was portrayed as noble, courageous, strong. At least one fact speaks of respect for this English writer. After he settled in Germany, Hitler visited him more than once, already decrepit and terminally ill.

Esotericists also had a hand in the formation of the Aryan myth, who very actively discussed the problems of the relationship of ancient cultures and races. The leader here is undoubtedly Helena Blavatsky, who in her "Secret Doctrine" surrounded the concept of "Aryan" with numerous mythological speculations. She saw the Aryans as a special race, which acted as the heirs of long-dead cultures that arose and developed in the Far North in Hyperborea and on the mainland Atlantis. The Aryans from their semi-divine ancestors received the highest magical

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knowledge. Those, in turn, erected cyclopean buildings like Stonehenge, possessed aircraft, but began to mix with lower races, for which they were punished by natural disasters and catastrophes. Echoes of this story could be found in the works of Plato and other ancient authors. The few surviving demigods gathered together and created the "Aryan race", to whom the remnants of secret knowledge were transferred. The sacred symbol of the Aryans, according to Blavatsky, immediately became the swastika, which at the same time was a generic sign of the thunder god Thor.

At the same time, books by Karl Penk, Ludwig Wilser and Georg Biedenkapp appear, which say that the Aryans originated in the Far North. Nobody talks about India as the cradle of the Aryan race. The homeland of mankind is proclaimed either Scandinavia, or territories located beyond the Arctic Circle. Such studies echo the occult texts of Blavatsky and create the myth of the Nordic Ario-Germanic, which was finally shaped by Guido von List and Jorg Lanz von Liebenfels. It was from them that Hitler and Himmler borrowed their ideas. In 1908, von List wrote that "the true country where Edda arose lies far to the north, in the area beloved by Apollo. Where the sun never set." Liszt relied on the description of Hyperborea given by Herodotus.



List suggested that perhaps the earth's axis had once changed its tilt. And before that, it was always light and bright in the North, the eternal day dominated there, and tropical flora and fauna were present there. But after the change in the tilt of the earth's axis, the climate began to change. The north began to be covered with glaciers, the eternal heat was replaced by cold. Pressed by glaciers, the Aryans began to move south, taking their traditions with them.

Liszt, forming the Aryan myth, was very free with mythological plots. Indeed, the ancient Greeks believed that on the other side of the "north wind" (kureg-bogias) lived an amazing people who descended from the titans and were immortal. It was from there, from Hyperborea, that the solar god Apollo arrived, but every year he returned to his homeland in order to draw spiritual strength again. For these trips there was even a special chariot drawn by swans, birds, which can south. Many poets and writers have tried the Balkans or Scandinavia. Some researchers even said that it was about a mythical, non-existent state - a , localize Hyperborea in various parts of the world, for example, on kind of spiritual allegory. Literally von List

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interpreted both the "winter of the giants" and the "twilight of the gods" mentioned in the Edda. For him, these mythical events were an indisputable indication of the great historical disasters that were caused by the continental cataclysm. But after all, the description of the "winter of the giants", after which the pagan end of the world sets in, can be compared with the Christian Apocalypse, an event not past, but only yet to come. But the "Völkische" esotericists preferred a direct understanding of the myths. In them they wanted to find imperative evidence of the spiritual superiority of the Aryans and their ancient origin.

Such speculations were very willingly distributed by the magazine Ostara, published by Jörg Lanz von Liebenfels. In 1911, Liebenfels published the pamphlet Ancestral Home and Ancient History of the Heroic Blonde Race. In it he refers with pleasure to Blavatsky, and to Penk, and to Wilser, and Guido von List. Liebenfels proclaims megalithic stone buildings, stone circles as traces of the migration of the Aryan race, which moved from Northern Europe and left a clear demonstration of their solar religion. Referring to Edda, he argued that their path lay to the East, where the vast primitive world lay, and to the south, where the "dark sons of Surtur" (Ziig = mythological giant) lived. These excerpts were interpreted solely as evidence of the spiritual and physical superiority of the Aryans over other, lower races. It was not the superiority of the initiates, it was the superiority of the conquerors.

We can find similar thoughts in the book of the Indian Lokamenya Bala Gangadhar Tilak "The Arctic Homeland in the Vedas". This Indian scholar also points to the North as the birthplace of the Aryan race, referring not to Edda, but to Indian and Persian myths. He drew attention to the fact that in many sacred Hindu texts the distant ancestral home is described as a land where day and night are equal to six months (polar day and night). In some lines he finds descriptions that can only fit the northern lights. Excerpts that speak of the "world axis", of the "rotation of the firmament", are interpreted by him as evidence that only the northern peoples could have frontal perception, such sensations, since the obvious movement of the stars and the firmament around the axis can be observed only at the pole. But Tilak did not create the Aryan myth at all, he was just a patriot who. tried to undermine British colonial power. But it was precisely such works that became the basis for numerous speculations that appeared in Germany at the beginning of the 20th century. By the 30s

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there was a whole school of racial studies, where Gustav Neckel or Günther were indisputable authorities.

But the Aryan myth could not exist on its own, it had to be supplemented by other myths. Beginning in 1913, the Diederich publishing house published in Jena a 24-volume collection of northern sagas and heroic tales. The most monumental book series bore the strange name of Thule. Since then, the word "Thule" has become a fixture in the vocabulary of right-wing radicals. This is not just a political password - it is a key concept in nationalist mythology. But this was preceded by a low whisper, which was heard from the pages of books published in Jena: "Thule is not the past, Thule is the eternal German soul." A few years after the publication of the aforementioned book series, Rudolf von Sebottendorff founded the Thule Society in Munich. The name was borrowed from ancient Greek and Roman texts. They said that in 330 BC, the Greek navigator and geographer Pythius of Marseilles set sail on a long journey from the north of Scotland. During his travels, he discovered a unique culture, which he named "Thule". The Roman chronicler Prokop gave details about Tula. Its adherents worshiped the gods of water, earth and air, brought animal and human sacrifices. For the latter, prisoners of war were used. The main holiday in Tula was in the winter, when the sun reappeared after a 35-day night.

Many assumed that this information told about one of the first Germanic cultures. But it was Sebottendorff who turned these sparse reports into an imposing myth that bewitched the non-Metz nationalists. Like Lanz Liebenfels, he believed that the megalithic buildings of the past testified to a highly developed Nordic culture that arose in ancient times. It was not excluded that the stone circles were used for astronomical observations. The main conclusion of his "research" was the assumption that at that time the constellation Aries "dominated" in the sky. And therefore, this was "convincing" evidence that Thule was the oldest culture in the history of mankind. She possessed high technical and spiritual knowledge when the darkness of ignorance still hung over India and Egypt. Astronomical marks eventually turned into runes. Sebottendorf found traces of German culture in ancient Chaldea, Palestine (until the Jews came there), Trojan and Mycenaean settlements. The imprint of the ancient influence of the Germans was borne by India and Persia.

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Sebottendorf did not deny himself the pleasure of quoting the Bible, which spoke of giants and distant peoples, with which Moses frightened the Jews. For him, this was another sign of the Nordic master race. In his own journal *Runes*, Rudolf von Sebottendorff confidently proclaimed that "the cradle of our divine ancestors lies far to the north, on a gigantic island. Where only fish swim to spawn, and where birds fly." The myth of Tula not only survived in the Third Reich, but also took deep roots. In 1933, Hermann Wirth, one of the founders of the Ancestral Heritage Society, organized a religious and historical exhibition in Berlin entitled "Holy Bearers. From Thule to Galilee and back from Galilee to Thule. This scientist considered the Thule culture to be the primary source of all the spirituality of mankind. He illustrated such a statement with many drawings, photographs, images of symbols, models of megalithic structures. All these exhibits were supposed to prove to the ordinary German that traces of distant antiquity have come down to us in folk culture and national customs. Drawings depicting rocks and stone circles emphasized the significance of astronomical cults closely associated with the death and rebirth of the Sun. A similar annual cycle was inherent in all primitive peoples, but Wirth made it the lot of only the Nordic race, since he believed that the difference between spring and autumn was not obvious to the southern peoples. The Christian doctrine, which assumed death and rebirth, was just an echo of the Thule culture, which came to the East thanks to the Aryan sailors. It was they who laid the prototypes of the holidays of Christmas and Easter in Christianity. But the true goal of the new German was to revive the long-gone religion of their ancestors again. For this, it was worth studying in detail the symbolism, runes and pagan customs. Immediately after the end of the exhibition, Wirth demands that her materials be included in the curricula of schools and universities. This was supposed to eradicate the inferiority complex of the relatively nondescript primitive era in Germany.

Thule turns into a kind of spell that wanders in the Third Reich from magazine to magazine. The problem of the security of the nation and the struggle for its existence is invariably linked with the "spiritual homeland of the Nordic race." All myths, legends and legends are brought to the surface, where the Nordic ancestral home is mentioned at least half a word. Its traces are found both in Greek mythology ("plain of joy") and in medieval engravings. Particular importance is attached to Becklin's painting "Dead Island". The fact is that even in his youth Hitler admired this work and wrote from it not

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very good copies. In one article from the Nordland magazine, the following words were quoted: "Thule is our memory of the childhood days of our people, a lost paradise, to which, as Dante wrote, we are never destined to return." Or another quote, this time from Otto Rahn: "Now Thule lies on the bottom of the Atlantic Ocean, As the song says, only from time to time we can hardly hear the muffled ringing of her bells. But Thule will be reborn, because today Germany is the country where the grandchildren of Aryan ancestors live. They live and keep its essence. Ran wrote these lines when he was traveling with the SS expedition to Iceland. In those days, he turned away from his passion for the Cathars and devoted himself entirely to Thule. In his book "At the court of Lucifer", he also summarizes information about Tula, starting from the first mentions left by the Pythian of Marseilles, who first used this word more than two thousand years ago. Ran believed that Pythius, during his trip, was looking for the homeland of Apollo and wanted to confirm the legends about the Hyperboreans. But on the way to Iceland, along with other SS men, Ran tried speculatively to find the source of the strength of the Aryan race. But he was disappointed not only by the behavior of his colleagues, but also by Iceland itself. It turned out to be a rocky, deserted island, which was completely devoid of mysterious charm. Iceland met the SS expedition very unfriendly. What Ran saw on the island disappointed him even more. Dressed up women, thundering jazz, dance floors. Iceland bore little resemblance to the legendary Thule, where Ran intended to look for places of worship and shrines. During this pilgrimage, his hopes were dashed. Reality surrounded him. Instead of forests and fields, he saw trendy shops and restaurants. Instead of religious buildings and sacred symbols, there are newspaper editorial offices and movie posters. Ran began to wonder if Iceland was really the legendary Thule. Despite all the disappointments, Otto Rahn tried to follow a clear logic.

At the same time, his colleague Edmund Kiss was writing a novel he called Thule. In it, the author painted absolutely fantastic pictures. For Kiss, Thule is just a fragment of Atlantis, which, in his opinion, was located somewhere near Greenland. At one time, a mild climate dominated there - not a very original idea. He described abundant harvests and excellent climatic conditions. But besides this, the inhabitants of Thule possessed perfect knowledge in the field of astronomy. When building their titanic structures, they also took into account the movement of cosmic bodies. That is why all Aryan megalithic buildings use one

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forty millionth of the circumference of the earth. The deity Thule, unlike the Jewish one, was a good helper for people. But the northern race enjoyed his special favor. However, this chosenness did not make the Nordic race arrogant and presumptuous. The people of Thule were navigators, but on their ships the imperial flag of Atlantis fluttered at the throat - a blue cloth with a silver swastika. Nevertheless, in Kiss's description of this idyll, more and more aggressive, "imperialist" overtones are encountered. After the advance of the glacier, the Thule culture collapsed. The Nordic race had to leave their homeland. They moved to all parts of the world. There they gave rise to new empires, where the local population acted as laborers (read slaves). So fair-haired migrants created Egypt, Hellas, Rome. You can smile when you hear this Nazi puffy fiction. In my opinion, none of the scientists even bothered to criticize it. But the fact remains that Kiss's novels were published in the Third Reich in gigantic editions. It was a kind of mass

cult, which means they believed in them. And so, children with "mother's milk" infused the idea of their own exclusivity.

The myth of Atlantis was no less important to the Nazis. He, too, could prove the moral and technical superiority of the Aryans. At the beginning of the 20th century, literal hysteria was going on around Atlantis. All the stalls were littered with pamphlets, books and studies on the subject. Even Alfred Rosenberg did not pass by this story. In his "The Myth of the 20th Century," he wrote: "The explorers of the earth draw us continental blocks between North America and Europe, the remnants of which we still find in Greenland and Iceland. They tell us that on the other side of the Far North (Novaya Zemlya) old traces of the ocean are visible. They lie 100 meters higher than the current ones: this indicates the likelihood that the ice of the North Pole has shifted, that more mild climate. And all this together allows us to present the old legends about Atlantis in a new sense. It is not at all excluded, as it seems, that in the place where the waves of the Atlantic Ocean are now raging and icebergs are floating, a flowering mainland towered above the waves, where creative race created a great, widespread culture and sent their children as sailors and warriors into the world. But even if this hypothesis of Atlantis is untenable, the existence of a northern cultural center in the history of primitive society should be admitted.

Heinrich Himmler paid no less attention to the problems of Atlantis. Although he was more interested in the theory of world ice. This

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crazy idea captured the minds of many Nazi bosses. It was initiated by the Austrian engineer Hans Hörbiger, who in 1913 published an 800-page book that presented a fundamentally new view of the origin of the Universe. As a 13-year-old teenager, Hörbiger liked to secretly take out his bed at night into the garden, lie down on it and look at the starry sky. The Milky Way and ghostly twinkling meteorites made an indelible impression on the young dreamer. Much later he had an epiphany. When reading the Edda, he drew attention to the phrase, which said that the creation of the world occurred in the collision of ice and fire. He was attracted by another line that told about the frost giants who came from a giant star. He came to the conclusion that this is not just an allegory, that the emergence of the world came from a collision of two elements, which caused a cosmic explosion of unprecedented dimensions. Clouds and spirals formed from molten ice particles, which, after cooling, turned into stars, planets and their satellites. Man himself did not evolve from apes. Its fundamental principle was the viable protoplasm brought to Earth by ice particles. These particles Hörbiger called the "cosmic seed", which the "universal father cosmos" poured out on the "mother earth". The first to appear was a European-type man, who was the beginning and at the same time the crown of creation. In addition, Hörbiger pointed to the existence of prehistoric cultures that were destroyed by natural disasters. But some traces remained of them. Numerous mythological stories about "rain of fire" (Bible), "winter of giants" (Edda) were an echo of these natural disasters. The same cataclysms destroyed the Atlantis mentioned by Plato. The biblical character Moses, raised in Egypt, was well aware of these prehistoric events, but chose to keep silent about them. Meanwhile, Hörbiger pointed to a number of regions that could serve as the key to comprehending the secrets of ancient history. In particular, he pointed to the plateaus of the Bolivian Andes, which supposedly kept the remains of the world empire of the Atlanteans. The Austrian paid special attention to the ruins of ancient cities, where a developed solar religion existed long before the dawn of Ancient Egypt. Such megalomania and innovative approach later came to taste of the leaders of the Third Reich.

In 1937, a special issue of the "Herald of the SA High Leadership" was published, which was completely devoted to the issues of "the doctrine of world ice". In this journal, Hörbiger was rated as perhaps the most important scientist of the 20th century, whose theory made it possible not only to understand the process of the universe, but also to evaluate many myths and

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tales, such as the same Edda. In the bulletin we could find an article by Edmund Kiss, already familiar to us, dedicated to Tiahunako, the oldest city in South America. At that time, Kiss was part of the personal headquarters of the Reichsfuehrer SS, where he was engaged in looking for evidence of the existence of world ice and the world empire of the Atlanteans. Tiahunako was ideally suited for this purpose. Kiss dated the age of this city to 14 thousand years BC. Describing these picturesque ruins, he was not shy about comparisons. He argued that the monumental buildings clearly indicated that its authors were people from the north. In addition, he emphasized that the architecture of the Indians very much reminded him of the Greek buildings of the Dorian era. The presence of traces of the cult of the sun once again confirmed the thesis that the Tiahunako was erected by the Aryans. Sculptures clearly indicated this. The faces of the inhabitants of the city were clearly of a Nordic character.

In 1940, the SS planned to carry out a major expedition to the "sun city". Goering supported this initiative. Edmund Kiss was to head the enterprise. The composition of the expedition was very varied: archaeologists, botanists, geologists, astronomers, cameraman. In addition to visiting Tiahunaco, it was also planned to explore the ruins that were at the bottom of Lake Titicaca. For this, special deep-sea cameras were designed, the optics for which were to be produced at the Zeiss factories by special order. Preparations were in full swing when World War II broke out. It was decided to postpone the expedition until the victory of the Reich. As a result, the South American SS expedition never took place.

Another high mountain plateau, Tibet, turned out to be connected with the myth of Atlantis. Himmler had long had his eye on this area, sometimes referred to as the "roof of the world." Hörbiger pointed out more than once the connection between the Atlanteans and Tibet. In 1937, Himmler invited the participants of a future expedition to Tibet, which took place under the formal patronage of the SS. In the unpublished memoirs of the expedition members there is a passage that reveals Himmler's specific views on history and anthropology.

"He (Himmler. — Auth.) wanted to know if it was possible to meet a person with blond hair and blue eyes in Tibet. I rejected this possibility. He asked how I imagine the emergence of man. I reproduced the official point of view of anthropologists. I talked about the Pithecanthropus, the Heidelberg man, the Neanderthals, the sensational discoveries made by the Jesuit Teilhard de Charlin near Beijing. Himmler listened calmly. Then he shook his head, "Academic education, school pre

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the wisdom, the arrogance of university professors who sit like pontiffs at the pulpit. However, they have no idea about the forces that drive our world. Perhaps what you have said concerns the lower races, but the Nordic man came from the sky at the last, tertiary invasion of the Moon.

Himmler spoke quietly, like a priest. The Camarilla was silent, and so was I. I thought they would send me to a pagan monastery. Himmler added: "You still have a lot to learn." And he continued to speak instructively about runic writing, Indo-Aryan linguistics. But in the most urgent way, he recommended to get acquainted with the theory of Hans Herbig. He pointed out that the Führer had long been studying the theory of world law. And then he added that even now there are numerous remains of people who lived before the fall of the tertiary moon - the direct heirs of Atlantis that once disappeared without a trace. "I believe they are in Peru, on Easter Island, and maybe in Tibet." Further, the Reichsführer SS recommended to the skeptical anthropologist (most likely it was Ernst Haeckel) to get acquainted with the book "Amazed Look. A Chronicle of Our Earth in Prehistoric Times, which was written in accordance with the theory of world ice and supposedly set out the "correct" understanding of the myth of Atlantis.

Himmler's interlocutor could not help smiling when the Reichsfuehrer SS told him about this book. However, the head of the "black order" pretended not to notice her. For the next conversation, he brought in Edmund Kiss, who was supposed to find a specialist in runes, ancient history and religion for the Tibetan expedition. Ernst Schaefer did not object, but made the remark that since his enterprise was of a purely scientific nature, he would not like to see "scientists" involved in world affairs in its composition. Himmler did not argue, but simply referred him to Karl Maria Wiligut, who lived in a mansion on the outskirts of Berlin. This is how the meeting is described:

"In Dahlem we pulled up at the high wall that enclosed the villa. Several SS men guarding the entrance saluted me. It was so sudden, I was in a hurry, and I had other things to do. It's good that the nearest subway station lay nearby. But I wanted to know why I was brought here! The ground lama led me to the conservatory, where there was a musty smell of tropical plants. Even on this bright sunny day, I felt depressed. Suddenly, a familiar sweetish smell deflated this ominous atmosphere. How could I know him? Exactly! China and opium! It seemed to me that an eternity had passed until the door opened and a limping old man walked in. He hugged me and

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kissed on both cheeks. He seemed to have just woken up and looked at me with bleary eyes. There was such silence that one could hear the rustling of the sand in the clock. For a long time we sat in silence opposite each other until his hands trembled and his eyes became cloudy. It was the look of a Tibetan lama. He was in a trance. Then he began to speak in a strange guttural voice: "Tonight I called my friends in Abyssinia, America, Japan and Tibet. I phoned everyone who came from another world to create a new state. The Western European spirit is corrupted to its very foundations. We have a big task ahead of us. A new era is coming. This is the inevitability of cosmic law. One of the keys is kept by the Dalai Lama in the Tibetan monasteries." Then he began to list the names of the monasteries and their "abbots", and only those that I knew. Did he draw them from my brain? Telepathy? I can't give an answer right now. I know that I left this ominous place at a run."

Any myth is always turned to the past. Its power is manifested only when certain cults arise that embrace masses of people. In the Third Reich, not only pseudo-religious forms inherent in all totalitarian societies were cultivated: the deification of the leader, who in the mass totalitarian consciousness acquired the outlines of the Messiah, sent down by the very providence of the Savior; reverence for power, which was considered almost the only way to solve all problems; blind faith in the exclusivity of one's own path. Nazi Germany gradually developed its own religious practice with appropriate rituals and symbols. All these inalienable elements of the religious cult should instill more deeply into the people's consciousness the superiority of everything "Aryan-Germanic". The monumental buildings of this era were surrounded by a specific aura, which made them even more like some kind of Nazi temples and temples. Their titanic dimensions were supposed to clearly show the greatness and inviolability of the Aryan spirit. The stone was the best suited for these purposes. In one of the German magazines in 1935, it was written: "Stone rock existed even when life did not even appear on earth." Majestic buildings made of stone, as it were, symbolized the eternity into which man entered by influencing these blocks.

Perhaps it was difficult to find a material more suitable for the exaltation of the "thousand-year Reich" than stone. It carried the imprint of deep antiquity, the aura of unshakable traditions that were adhered to by the German ancestors. Between rituals on stone structures of primitive times, Germanic places of worship

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and the titanic buildings of Albert Speer ran an invisible thread. She, as it were, immersed the German in deep antiquity, demonstrating to him the greatness of her own history.

A similar path, as it were, began at the ice age boulders and dolmens. The Nordland magazine once wrote: "German pagan, you begin your journey to where silence and solitude reign, you stand in front of the majestic remains of the graves of your ancestors. There is a whisper, someone quietly and seriously tells you about your German fathers! The whisper is approaching, and you begin to understand the silent language of a life long gone, but revived in you... Pictures of the past, visions of legends stir up in you: you regain their meaning!"

Such statements in the pages of the Nazi press were not uncommon. They were ubiquitous. The new religiosity was to gradually supplant Christianity. However, not all Germans were eager to renounce Christian traditions. The SS became the first stronghold of the newly minted religion. It was in the department of Heinrich Himmler that megaliths were revered as "stone shrines", places where "eternity lives". The SS magazine *The Black Corps* featured numerous illustrated articles claiming that even the most primitive peoples honor their ancestors by laying flowers and lighting fires. One of these articles wrote that 6000 years ago people piled multi-ton blocks on top of each other so that later their descendants could see the greatness of their ancestors. "The eternal chain, along which the blood of the Nordic race was passed from father to son through the millennia, finds its strongest expression precisely in these ancient tombstones. The megalithic structures of the north are, in fact, nothing else."

The Hitler Youth was instructed to carry out an "honorary watch" near these monuments. There were even special regulations that regulated the behavior of young people while on duty. Considering that the stone megaliths were perceived by the SS leadership as shrines, the youth had to honor them. Not just honor, but take care of them, put things in order and cleanliness around the stone structures. Everything possible was done so that the youth did not perceive this watch as a tourist trip. Therefore, members of the Hitler Youth were not recommended to take food with them and take pictures for fun against the backdrop of megaliths.

The most amazing thing is that at the moment our historical science knows about dolmens, stone circles, megaliths no more than a hundred years ago. They began to spread across Europe about 4 thousand years ago, that is, European megaliths were older

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brothers of the Egyptian pyramids. The location of these stone buildings, their location suggested the existence of a special religious-astronomical cycle. English Stonehenge, Irish Newgrange, dolmens in Scandinavia, constructions in Spain, Portugal and on the island of Malta could really be perceived as fragments of a single, once lost European religion. The most surprising thing is that such a "stone fashion" spread across Europe from the northwest to the southeast. German megaliths had nothing to do with early German history. From this point of view, one could generally talk about the remnants of the ancient European religion, which was by no means either barbaric or primitive. And moreover, by no means local, but widespread almost throughout Western Europe. But for the Nazis, it was only a German cultural property, the veneration of any nebula of a granite block turned almost into a ritual of gaining primordially German essence.

There is nothing surprising in the fact that the SS turned the worship of megaliths into their monopoly. Heinrich Himmler was always interested in mineralogy. The interest in megaliths was caused not just by scientific, but exclusively by ideological prerequisites. Not without reason, in the depths of the "Heritage of the Ancestors" there were several departments that were engaged in the study of minerals and megaliths. There are interesting documents that indicate that the SS leadership intended to acquire some of the German megaliths into "public ownership". The SS men showed particular interest in stones on which there were carved images - petroglyphs. For people from the "black order", these were not just shrines, but cult places where the initiation rite was performed in ancient times. However, full

Thoughts have already been expressed before, Guido von List very willingly resorted to etymological interpretations, trying to find the secret meaning behind the names of some dolmens and megaliths. Richard Andres, one of the leaders of the "Order of the New Templars", who later became Heinrich Himmler's consultant on esoteric matters, followed the same path. For example, he argued that the name of the megalith "devil's stone" (Taeiyejyeyip), which was located near Bad Dürkheim, actually meant "stone of consecration" (Tai\$(yet). The name of this object has been changed since the century "mi. He based his conclusion on personal observations. At the top of the stone there was a fairly large depression, to which some kind of steps led. The conclusion of the German mystic was simple - the depression was used as a ritual font, and the steps

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Trola in Sachsenhain, framed by hundreds of boulders

were the "ladder of initiation" that climbed the youth undergoing initiation. Thus, literally overnight, the "damn stone" turned into an SS shrine, which served as an integral part of the "solar laws of our noble ancestors." The most important "stone shrine" of the SS was the Externstein complex. But since these sandstone columns, located near the town of Detmold, played a gigantic role in the mystical representations of the "black order", we will talk about them below in a separate chapter. Ilea about the exclusivity of stone structures created by the Nordic race was not the lot of the SS. They tried to bring them to ordinary Germans. The film "Germans against the Pharaohs", already mentioned by us, is a good example of how Nazi propaganda carried the components of the mythological worldview into the broad mass consciousness. With the help of mysterious phrases - "Nordic rulers", "priests of the astronomical cult", "rebirth of light" - they immersed the audience in a mysterious, mystical mood. The SS leadership paid great attention not only to natural, historical megaliths, but also, so to speak, to "remakes". On June 21, 1935, at the summer solstice, Heinrich Himmler attended the opening of the new "religious building". In the town of Sachsenhain (Saxon Garden) near the town of Ferlen an der Aller, a small forest path was closed by the SS.

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## 16 Shreich's Occult Myth

laid down by 4500 boulders. This place had a special meaning for German history.

In the 30th century, Charlemagne conquered the Saxon tribes. The great strategist clearly miscalculated here. He did not understand the soul of the Saxon people, did not take into account their passionate commitment to freedom and the beliefs of their ancestors. The year 782 became fatal for what seemed to be already implemented, the plan of Charles. The Saxon king Widukind, who secretly arrived from his refuge in Denmark, gathered like-minded people - and they turned out to be almost the entire enslaved country. An uprising broke out that instantly destroyed all the achievements of the Frankish conquerors. The Saxons who accepted the new faith were beaten. Temples were destroyed. A pagan reaction also flared up in neighboring Frisia. The rebels gave the expedition a battle that turned into a battle. Charles had never experienced such a defeat before. It seemed that all the fruits of his many years of military labors and ingenious plans were destroyed. There is nothing more to think about power over Saxony. But the revenge of Charlemagne was terrible and remained in history as a unique example of ruthlessness. Despite the unsuitable season, he immediately gathered an army, immediately appeared at the lower reaches of the Weser, in a place called Verden, and from there summoned the Saxon elders, who were supposed to betray the perpetrators of the "mutiny". The trembling elders named 4,500 of their countrymen, who, by order of Charles, were brought to Verdun and beheaded the same day. This bloody action was purely political in nature. She showed the population of the country what awaits them in case of further disobedience. It was a form of genocide.



In the history of Germany, the place of execution of the rebellious Saxons has forever remained a symbol of the unbroken spirit of freedom-loving Germany. It was on these performances that the SS decided to play when they laid a specific "stone gallery". Each stone symbolized a hero who fell at the hands of the enslavers. The opening of this place of worship took place in full accordance with the ideas of religious rituals. A gigantic bonfire was burning, the SS orchestra was playing specific instruments - giant curved pipes, which were made in the image

tsam ancient musical horns of the Saxons. But the historical background of this event was of the least interest to Himmler. The opening of the "stone path" was not just a political, but an ideological event. The Reichsfuehrer SS once again wanted to clearly emphasize that Christianity was the religion of the conquerors who deprived the Germans of their true faith. However, Sachsenhain was even officially called "the place

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#### Instrumental accompaniment of the ritual in Sachsenhain

memory cult. Himmler always expressed the idea of a living connection between the deep past and the present, Nazi reality. In his speech during the opening of the complex in Sachsenhain, he said to 25 thousand Germans: "Gogda fell 4509 heads who did not want to bow. But now new heads are being raised, which, I know, will never bow. It took almost 8 months to create this region for the Thing. And finally, today, after almost a millennium, we celebrate the summer solstice - a symbol of the eternal transition from sunset to rise. But unlike traditional Nazi events, there were no loud applause and chants. Golpa, immersed in a mystical trance, kept an icy silence. Only the music of ancient instruments and the crackle of a fire broke the deathly silence.

It is noteworthy that in his speech Himmler called Sachsenhain a district for the Thing. In the Third Reich, there was even a specific "ting movement". It staged in natural landscapes the events of Germanic antiquity. It was not some narrow subculture that the authorities looked at through their fingers. Each of these performances gathered up to a thousand spectators. From a mystical point of view, the organization itself and the scenario of ting performances are very

'Thing is a folk assembly among the Scandinavians in the Middle Ages. From Thing - Danish Falketing, Icelandic Althing, Norwegian Storting.

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commemorated the ritual of mass initiation. At some point, the "ting movement" even began to lay claim to places that were known as religious shrines in ancient times. In this case, it was the so-called holy mountain in the vicinity of Heidelberg. One of the leaders of the Ting movement wrote at the beginning of 1935: "In this place, as confirmed, thousands of years ago during the Stone Age there was a highly developed culture and worship of the gods took place." I don't know what sources and studies the author of these words relied on, but the fact remains that the authorities decided to support the initiative, coming from below. In June 1935, Joseph Goebbels himself visited the summer solstice festival organized by the "Thing Movement" in Heidelberg. He was delighted. In his diaries, he wrote almost about the "cornerstone of National Socialism." However, the enthusiasm passed very quickly. Already a year later, he significantly intervened in the activities of the "ting movement". Goebbels tried to neutralize the fanaticism and pathos of the participants in these performances. In general, he set himself the goal of removing amateurs from the spheres of mass ideological productions - after all, this was his field of activity! In addition, one should not forget that Hitler was little worried about dolmens, megaliths and places of assembly of Things. He was more inspired by monumental building projects, in which the memory of ancestors was to be conveyed with the help of a spirit of demonstrative rigor and restraint. Ancient German shrines and rituals were something mossy for the Fuhrer. He admired only Greek architecture. He once told Albert Speer,

who for a long time was the court architect of the Third Reich, that Greek architecture arose only thanks to the intervention of the "Nordic component". He repeated this idea to the SA chief of staff, Otto Wagner. "When we contemplate Greek architecture, then all thoughts come down to the Acropolis! But before the era of the Nordic invasion, such majestic monuments never arose. The conclusion is simple - the Germans gave humanity all the gigantic buildings, from the Egyptian pyramids and Stonehenge, ending with the Greek Acropolis and Roman colossi.

In general, Hitler's and Himmler's views on sacred buildings differed greatly. The Fuhrer's architectural tastes were expressed in the construction of very characteristic buildings - you can't call them otherwise than "dead halls". They were supposed to evoke not mystical ecstasy, but silent reverence. It was in endurance that the essence of the "chosen race" should have manifested itself. "As long as department stores, markets, hotels, skyscrapers, hell

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ministerial buildings, even there can be no talk of real culture, nor of true art," Hitler declared in 1935 at the party congress. A model of "ritual architecture" for him was the memorial complex in Munich's Koenigsplatz, erected in memory of the victims of the 1923 coup. Hitler was attracted only by strict stone forms. No liberties, no understatement. All buildings in the design of which Hitler participated, had to be built of granite. This, according to the Fuhrer, was to be a guarantee that they would stand for many centuries, and perhaps

millennium.

Usually, when people talk about Hitler's megalomania, they mention his desire to be great, his desire to be compared with the grandiose historical figures of the past. Too simple an explanation for such a painful passion. Hitler longed for the glory of the new creator of "mythical architecture". Himmler, on the contrary, was not going to combine classicist forms with the centuries-old heritage of his ancestors. He wanted the thousand-year-old megaliths to be organically inscribed in the ideology of the "thousand-year Reich." As a result, it turned out that the Nazi movement (purely brown) and the "black order" had their own cult centers and rituals. Not only dissimilar, but in many ways different.

However, these differences were not always obvious. For example, when the architect Wilhelm Kreis designed a monument to fallen soldiers, he took as a basis the archaic forms of ancient European temples, which were erected from megaliths. Like the ancient buildings, in the Kryze project, the location of many of the graves 'was oriented to the solar and lunar cycles. This was far from the only case when Nazi architecture tried to establish some kind of sacred connection with the forces of heaven and earth. Take, for example, the memorial complex of Leo Schlageter!, erected in the Black Forest. The authors of this project did not even hide that it was a symbol of "the intersection of the earthly and the heavenly." The memorial itself was an open closed structure, based on 12 columns, which were clearly oriented in accordance with the astrological tradition (12 signs of the Zodiac). In the center of this complex, as it were, there was a "hero", he, as it were, went through 12 stages of the annual cycle, which, naturally, were based on 12 German legends. But that's not all, except for a clear orientation to the four cardinal points, when designing the memorial, they thoroughly take into account

Leo Schlageter was a German officer who was shot during the Franco-Belgian occupation of the Ruhr in 1922. Raised by many nationalist groups to the rank of a national hero.

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There were factors such as color, sound and design ornament. All this makes it possible to speak of the Schlageter memorial as some kind of esoteric piece of architecture. Yes, in fact, the Nazi authorities did not hide it. "From a long time ago, holidays were based on the movement

Sun, moon and stars. This is evidenced by the stone circles of ancient Europe, religious buildings in Egypt, medieval cathedrals. All these buildings are directly related to the cosmic cycles that determined the timing of the festivities. Consciously and unconsciously, they talk about existence. At the same time, their internal content and external form are identical, as they tell about the attempts of an individual soul to find consonance with God."

In 1935, Hitler planned to build an "imperial memorial" in East Prussia, which was supposed to be a monument to all the fallen. Tannenberg, a place revered as a shrine of the German army, was chosen as the place for its construction. The architects Walter and Johannes Krüger decided not to suffer in search of original solutions and took as a basis for the new Stonehenge memorial, which they saw as an ancient Germanic cult building. They went so far that they not only repeated the shape of the primitive monument, but even erected a titanic boulder weighing 120 tons on the grave of Field Marshal Hindenburg, which "remembered" its ice age. Another architect who gained no less fame in the Third Reich, Heinrich Wiepking-Jurgensmann, generally believed that when constructing tombstones, it is necessary to focus on the most ancient samples, since only they consciously combined ritual functions and were aesthetically beautiful: "They say that our people were deeply connected with the creative process. In those early days, people were part of nature. The myth was reality... German construction is impossible without the preservation of beauty in the landscape itself! More than three thousand burial mounds erected in Germany during the Bronze Age clearly demonstrate this. Wiepking-Jürgensmann put forward the concept that when building new places of worship, nothing should be contrived and artificial, and even more so foreign. Inspired by their

#### Memorial complex Tannenberg

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buildings, this architect proposed to create a natural monument to the German spirit. It was supposed to be a giant boulder, which would be surrounded by fifteen hundred oaks. He worked out the plan of this monument in such detail that he dared to say: when planting young trees, the land had to be cultivated with special care, since only in this case there was energy in this place. Centuries later, new generations of Germans would celebrate their rituals at this shrine of the German spirit to the sound of oak forests.

It would be worth talking about Nazi rituals in general separately. There is nothing surprising in the fact of their existence - if there are shrines and places of worship, then there must be rituals. The very logic of mythological consciousness leads to this. An article was published in one of the magazines of that time, which said that the deep meaning of true folk holidays was precisely in partly preserving myths, and partly maintaining a connection with ancestors. As a result, the holidays, in the Nazi understanding corresponding to the soul of the people, were to become the most "sublime worship" that a person was capable of. One of the Nazi newspapers wrote: "A Goth who was involved in at least one of the major holidays, even while listening to its broadcast on the radio, felt with a deep joyful trembling that this was no longer directing. He understood that this is a form from which the deep spiritual forces of our people are born... He will feel that what happened there is a myth that will be repeated again and again." Needless to say, this newspaper did not mean Christian holidays at all. She appealed to a specific Nazi mythology, which at first glance was based on pagan rites and traditions. Take at least the same holidays of the winter and summer solstices. But if we take a closer look at the celebrations of the Third Reich, we will find that never before in history has there been such a celebration of fire. It can hardly be argued that hungry and cold people always longingly awaited light and warmth. The Nazis very successfully used these deposits. As mentioned above, Hitler always characterized the "Aryans" as "bearers of light." He even understood the swastika as a sign of the descending light. He did not miss a dance so as not to emphasize his thesis. There were actually plenty of illustrations. Take Leni Riefenstahl's legendary film *Triumph of the Will*. Hundreds of stormtroopers with torches, forming rivers of fire in the streets of ancient Nuremberg. fiery

a swastika made from many torchlighters that rotates around its own axis. SS runes, which became the symbol of security units, were also interpreted by Himmler as a symbol of the sun and enlightenment. Alf

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Ed Rosenberg wrote about the victory of the "Nordic light principle". Numerous propagandists portrayed Hitler as a "great luminous being". In the Reich, the magazines "Svetly Path", "Sun" were published. Light, light, light... All Nazi agitation, performances are simply crammed with derivatives of this word. There was a feeling that the true Aryan light was supposed to wash away the shame of defeat in the First World War, that it was supposed to overthrow the intrigues of enemies, which began with the time of Rome's attacks against the Germans, and ended with the Christian colonization of the country in the Middle Ages.

Light and fire were literally the new Nazi fetishes. This cannot be explained by referring to some "neopagan" rites. It would be more correct to speak about the fundamental division of the world into light and darkness. A kind of Nazi dualism. And here again we recall Zoroastrianism, in which the bright Ahuramazda waged a fierce struggle against Ankhramanyu, the leader of darkness. Considering the etymology of the "thousand-year Reich", one cannot brush aside the Revelation of John, in which luminous angels execute judgment on the great harlot. All this is not just a coincidence. Himmler seriously believed that the Germans were the heirs of the ancient religion of light, which originated far in the North and then came to Europe. After all, only in the Far North could a person turn the spring return of the sun into a significant, festive event. As evidence of the existence of an "ancient Aryan cult" glorifying light, experts from the Heritage of Ancestors cited rock carvings of swastikas. But, in principle, there was no need to prove anything in particular. The masses gladly followed the "Nazi light". The public has long been ready to accept the new solar cult. Back in the 1920s, a German artist painted a picture in which a naked young man opened his arms to the sunlight, as if bathing in it. In the difficult days of the Weimar Republic, the writer Friedrich Lienhardt wrote the following lines: "What people can be the center of the assembly of power, if not the one that is oppressed in the very center of Europe? Truly, God must appear to the ragged and dejected German in a new form, simplified to brilliant simplicity. A new crusade must crush estates, parties and creeds. But the crusade is not to the East, but inward. This can happen only thanks to the fiery force that rises from the heat of the heart."

The words "fire" and "heat" perfectly characterized the policy of the Nazis, who kindled mystical and militant passions in the souls of ordinary Germans. The fire seemed to serve as a mythical justification for the violence that the Nazis provoked.

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At first they called out to the light in harmless dogs. Then the German press began to be full of notes and articles about the solstices and solstices. They were supplemented with materials romantically describing the youth who jumped over huge bonfires at these holidays. "In Sweden, young people still dance to the bright sounds of a village violin around a decorated tree, celebrating the summer solstice in this way." As if following the Swedish youth, in 1933 members of the Hitler Youth celebrated the summer solstice for the first time. Two years later, almost all of Germany celebrated it. It was said that Reinhard Heydrich, chief of the Imperial Security Main Office, not only saw this as a beautiful performance, He believed that the celebration of the summer solstice gave people a piece of the energy of the Sun. On June 21, 1935, in fact, on his initiative, the celebration of the "Imner Solstice" took place in Germany. In the evening of that day, about 800 giant bonfires were lit along the Lübeck Bay. In the winter of the same year, on Mount Brocken, which has long been considered a fabulous and mystical place, a titanic bonfire was lit, from which, as if in a chain in six directions, other, smaller bonfires, almost

reached the farthest German frontiers. One day, a gigantic fiery wheel appeared over Germany. This ceremony was intended to strengthen the unity of the Reich.

But Heinrich Himmler would not have been himself, even if he had not made his rationalization proposals even during the fiery celebrations. He noted that the staging of the celebration left much to be desired, there was not enough musical accompaniment that would be suitable for this ritual. The speeches of the speakers were inflated, incomprehensible and chaotic. Choreographic performances were not thought out to the end.

However, the most spectacular "light show" was organized at the initiative of Albert Speer during the 1937 party congress in Nuremberg. One hundred and fifty aviation searchlights directed into the sky at some point began to move, creating a kind of light dome over 140 thousand participants. . This spectacular creation was called nothing more than a "temple of light". But fire was the element that could act both for good, bringing warmth, and for evil, destroying all life in its path. This is what happened with the Third Reich. Ritual fires gradually turned into bonfires made of books, then transformed into furnaces of crematoria and a fiery orgy of bombardment of peaceful cities. One day, the SS magazine Black Corps published a very symbolic caricature. It depicted a huge bonfire in which English cities burned, and the German god Thor

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rained lightning down on them from the sky. The destructive nature of the fire was not even going to be hidden! Nazi newspapers were full of stable phrases, where they "burned out the abscesses of society" and "swept away evil spirits with a fiery broom."

## Chapter 5 "SONDERKOMAND X" - WITCH HUNTERS OF THE "BLACK ORDER"

Two years after the end of the Second World War, the German-Chinese newspapers published a small article, which at first no one paid attention to. On February 4, 1947, in the Berlin Telegraph, an unknown librarian from Poznań University reported on the SS collection of 140,000 books and documents, the evacuation of which he supervised in March 1945. What the archivist found in the dilapidated castle of Count Haugwitz was the remains of the documentation of the "Sonderkommando X", created in 1935, which studied the medieval trials of condemned witches. Documents of witch trials covered the period between the 13th and 18th centuries. Having found in the books notes made by the SS where the methods of interrogation and torture were described, the Polish researcher decided that this unit should have studied the methods of torture used in the past in order to use them in practice,

But this assumption was wrong. Indeed, in the summer of 1943, the RSHA, the SS Imperial Security Office, confiscated the baroque castle of Count Haugwitz. Here, one of the structures of the UP of the RSHA Department, which was engaged in ideological research, was supposed to hide from air raids. This structure was called "Sonderkommando X" or "special assembly". Indeed, "Sonderkommando X" was actively engaged in the study of witch trials. But with a completely different purpose than the Polish librarian intended.

Himmler always showed an interest in witchcraft and everything connected with it. At least one example testifies to this, on May 23, 1939, Reinhard Heydrich, the head of the SS security service, sent a secret directive to one of his subordinates, Dr. Spengler. It was supposed to find witches or sorceresses in the pedigree of the Reichsfuehrer SS. The order was almost immediately executed. The SD found references to a certain 48-year-old widow, Margaret Gimpler of Markeisheim, who, as a witch, was burned on April 4, 1629. Himmler's reaction to this message remained unknown. Most likely, he was satisfied with this result,

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"Sonderkommando X" was engaged in the study of witch trials

because in his family there was a legend about the progenitor burned at the stake. However, this isolated case was clearly not enough to explain the general study by the SS of the history of witch trials that took place not only in Germany, but throughout Europe.

There are still discussions as to why the Reichsführer started such an expensive research project as the study of witch trials. No one can give a clear reason for what prompted him to take this step. But first things first. On November 16, 1935, Himmler spoke at the all-Imperial peasant celebration with a speech "The SS as an anti-Bolshevik militant organization". In the course of his speech, the Reichsführer went beyond the designated topic and called for "paying back the debts of world Jewry", whose victims were German witches: "In many cases we can foresee that the Jew, our eternal enemy, hiding behind some kind of mask, is playing a game with our bloody hands... We see how trials lit bonfires, on which countless thousands of women and girls of our people turned to ashes." After the Reichsführer, this topic was developed by Horst Rechenbach, the "Chief Historian" of the Imperial Food Cabinet, who headed the "Main Directorate G" ("The Peasantry in the Question of Blood") in this structure. He painted vivid pictures of Germany's demographic decline during the past millennium. He gave the reason for this

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in the loss of the most valuable blood of women and girls burned at the stake during the persecution of witches and heretics. "These delusions have cost us hundreds of thousands of lives lost in Catholic and Protestant areas alike."

The conclusion was as follows. The Jews, using the Christianization of Germany, not only destroyed the "biological roots" of a healthy people and liquidated the remnants of a truly German culture, but also, with the help of Catholic Rome, wiped out many thousands of carriers of this precious culture. The main ideologist of Nazism, Alfred Rosenberg, in his "Myth of the 20th Century" spoke not even about hundreds of thousands, but about 9 million people! And then a somewhat unexpected passage followed: "Historical witnesses of the ideological struggle of the Germanic tribes—medieval witches and wizards—should be inscribed on the blood-red banners of the national socialist movement!"

But to create such a "memorial" one desire was clearly not enough. The chief of the SS needed the most accurate biographical and statistical data. In this matter, he could not rely on the party office, and therefore required his own investigations. To implement this project, Himmler turned his attention to a young officer from the SD, Franz Alfred Sieks. This legal lawyer, born in 1909 in Mannheim, was the personification of young intellectuals who served in the SS. Having joined the Nazis while still a student in 1934, he headed one of the departments in the Imperial student leadership. A year later, in 1935, he became the head of the SD 1U2 department, which was responsible for the ideological struggle against the enemy. At the same time, he taught at a higher school, and in 1938 he even became a professor at the University of Königsberg.

In June 1937, Franz Sieks, speaking to a student audience at the University of Heidelberg, proclaimed a "revolution in the scientific picture of the world", which was to be expressed in the separation of the ideas that determine the existence of the people from the rational ideas of the 20th century. When Zixx said those words, he was already overseeing the activities of Sonderkommando X. He received a kind of special order from Himmler: "To find in the heretical, sectarian and mystical movements of the Middle Ages the last attempt of the German essence to resist the foreign dominance of the Catholic Church." Far from all National Socialist historians were suitable for such work. The ambitious SS officer immediately decided to make these studies the prerogative of the SD. The research carried out under his supervision had to be opposed to the theses of some researchers who,

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not feeling the political conjuncture, they proclaimed that "the persecution of witches did not come to Germany from the Etruscans, and not from Rome, but was an old Germanic custom, which, unfortunately, the church could not cope with." Well acquainted with the student and teaching environment, Sieks immediately began to select suitable personnel who could carry out the "special order" of the Reichsfuehrer SS.

The year 1935 became the date of birth of the "Sonderkommando X", called upon to fight against Jewry and Christianity, is far from accidental. The study of witch trials could become a very advantageous trump card in the hands of the SS leadership. It was then that there were heated debates on this issue. On one side was the Catholic Church, and on the other side was the new elite of the Third Reich. It was at this time that it became apparent that the Nazis were losing the argument because they lacked a solid argument. "Witch trials" have become a political task.

The fact that the SS leadership, intending to create their own ersatz religion, risked losing the battle for the racially pure German peasantry, was indicated by secret reports of the Gestapo dating back to 1935. They talked about the need to justify the new "Germanized" peasant calendar, published by the Imperial Food Cabinet. The fact is that in January 1935, protest actions organized by church leaders among the peasantry literally swept across the country. The Catholic episcopate did not like the fact that the new peasant calendar did not include traditional Christian holidays. The resolution of the episcopate was more than decisive: "This calendar has no place in the German Christian family of peasants." The churchmen were especially indignant at the following entry in the calendar: "Good Friday: 4,500 Saxons killed by Charles the Butcher (Charlemagne. — Auth.) are commemorated, as well as all the heretics who suffered heretics, champions of the faith and witches." The Catholic Church was not going to put up with vulgar antics. One of the Berlin newspapers even published an article in which the new peasant calendar was called "a model of historical nonsense, blind anti-Christian fanaticism." The Bishop of Trier went even further. In response to the statement that "9 million annihilated heretics are the fruit of ecclesiastical hatred," he proclaimed from the pulpit that such calendars were destroying the "people's community" of the Third Reich.

Catholics quite rightly believed that one of the initiators of the anti-church campaign was the author of *The Myth of the 20th Century*, Alfred Rosenberg. It is curious that the first step towards the witches did

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a woman, Matilla Lühlendorf, wife of one of Hitler's closest associates. It was she who, back in the 1920s, wrote the work "Christian Cruelty Against German Women". But the detailed beginning of the development of the "Vedic theme" in the Nazi camp still belongs to Alfred Rosenberg. This man, whom Hitler himself called "our party dogmatist," wrote a book that was second only to *Mein Kampf* in circulation in the Third Reich. This "Nazi gospel" was called "The Myth of the 20th Century". A rather heavy, confused and chaotic thing, in which Rosenberg tried to argue with the "Roman-Syrian-Jewish myth." One way or another, it was thanks to this book that Rosenberg gained a reputation as the main ideologist of the NSDAP. Moreover, it was thanks to her that Rosenberg earned a reputation as the main anti-clerical, and his "Myth" was included in the "index" of books banned by the Vatican.

Rosenberg himself regarded the persecution of witches as an Asiatic remnant brought to European soil by the Etruscans. In his "Myth of the 20th century" he wrote: "To this Etruscan haruspex, "our" medieval worldview also returns, that terrible belief in witchcraft, that grandeur, the victim of which millions of Westerners fell and which by no means died with the "Hammer of the Witches", but continues to live happily in modern church literature, ready to return to the open any day: that ghost that often disfigures Nordic-Gothic cathedrals and goes far beyond the natural grotesque. And in Dante reborn grandiosely

formalized Etruscan antiquity: its hell with the ferryman, the infernal swamp of Styx, the pelasgic bloodthirsty Erinyes and Furies, the Cretan Minotaur, demons in the hideous form of birds that tortured suicides, the amphibian-like creature Geryon. There, the damned run across the scorching desert in a rain of fiery flakes; there the criminals turn into bushes, upon which the Harpies flock, and every broken branch causes them to bleed and lament eternally, black bitches pursue the damned and tear them apart, inflicting unbearable torment on them; horned devils flog deceivers, and whores are drowned in stinking sewage, Imprisoned in narrow gorges, Simonist popes languish, their everted legs are painfully licked by the flame, and Dante loudly complains about the corrupted papacy, the Whore of Babylon.

In his opinion, the persecution of witches and the Nordic way of life and thought were incompatible. It was these two principles that torn apart the medieval European: on the one hand, there was an Asia Minor, frightening, cherished by the Church idea of horror.

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,sah of the underworld, and on the other hand, the Nordic desire to be "free, straight and healthy". The notorious witches were the spokesmen for the last beginning. Rosenberg's conclusion was disappointing: "Just as the Bacchic culture and the cult of the phallus sought to decompose the ancient Greek civilization, so the Etruscan doctrine of hell and witchmania cross out, if possible, any impulse of the Nordic knowledge of the world."

Given such passages, SD referents at one time even mistakenly believed that the onslaught of Catholics would lead to Rosenberg being in the camp of the racial fanatic Walter Darre, who in the early 30s was a personal friend of Heinrich Himmler. The fact is that the relationship between the main ideologist of the Nazi Party and the SS leadership was always rather hostile. At some point, it might seem that the Catholic side began to gain the upper hand. On January 12, 1935, a representative of the press service of the imperial leader of the peasants, anticipating numerous indignant petitions, petitioned Himmler to ban the "non-Christian calendar." These documents ended up right there on the desk of the chief of the SS security service, Reinhard Heydrich. Not fearing a violent reaction from the Catholic Church, on January 22, 1935, the police authorities gave an answer stating that there could be no question of a ban on the calendar.

Meanwhile, the scandal over the peasant calendar went beyond the borders of Germany. It has already been discussed in the Swiss and Dutch press. The Nazis succeeded in presenting the open public protests of some peasant leaders, such as Count Droste, with a "personal point of view." But these explanations were clearly not enough, and on February 26, 1935, the Imperial Food Cabinet made a concession, deciding nevertheless to partially limit the distribution of the calendar. After that, the Gestapo in Münster reported: "After the statement of the Reich Leader of the Peasants, the secret state police are no longer in a position to prevent protests against the calendar." As a result, local SS officials asked that these events be described as "non-political" and removed from the competence of the Gestapo. But Himmler's reaction was quite different. He demanded that those peasant regional leaders who supported "clerical sentiments" be punished. Under pressure from the leadership of the SS, Walter Darre, who was not only the imperial leader of the peasants, but also a high-ranking SS man, retracted his statement. Heinrich Himmler decided to launch a counter-attack on the church. And in the same 1935, at the Imperial Congress of Peasants, his famous speech about witches was heard. By and large,

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this speech, as well as the emergence of Sonderkommando X, were the result of an attempt by perk structures to assert their ideological influence in Germany and put pressure on the SS leadership.



But this was far from the only incentive to study this issue. Interest in Velovo trials was also dictated by the festivities organized by the Catholic Church on August 7, 1935. From the point of view of the SS leadership, the occasion for these celebrations was chosen as extremely odious — the 300th anniversary of the death of the famous German Jesuit Friedrich Spee. The Catholic leadership portrayed Spee as if he opposed the pernicious practice of persecuting witches in his literary heritage, which allegedly served as a pretext for his conflict with the leadership of the order. It was portrayed that the books of this Jesuit were only miraculously not included in the list of works banned by the pope. It was in the figure of Spee that the Catholic Church wanted to find that historical character whose deeds could be used for polemics with the dogmatist Rosenberg. Not at all adhering to historical realities, the Bishop of Trier delivered a speech on the grave of Spee, which contained the following words: "Thanks to him, our fatherland was freed from the horrors of the witch hunt." Involved in this controversy, Rosenberg responded by writing an article entitled *Obscurantists of Our Time*. In proclaiming in this article the "Community of Jesus" responsible for the new wave of persecution of witches, Rosenberg made one mistake, he carelessly touched on a topic that only Himmler and Darre the Grail considered themselves to be the spokesmen for. Relations between these functionaries, always teetering on the verge of love and hate, once again deteriorated. Himmler decided that it was no longer possible to delay the implementation of his plans, and began the construction of Wewelsburg Castle. At first, it was carried out with the help of young Germans who served in the Imperial labor service. In 1939 they were replaced by prisoners from the Sachsenhausen concentration camp.

But besides these events, which had a kind of external impact on the Reichsfuehrer SS, there were also some internal events. As such, we can name several manuscripts that appeared in the SS books. One of them belonged to Klaus Graf, a specialist in witchcraft processes, the other to Arnoll Rüge, an active fighter for the "Völkisch" groups, the third to the lawyer Walter Böhm, who in November 1933 was attached to the apparatus of the SS Main Directorate for Race and Settlements. As part of RUSHHA, Boehme was supposed to be engaged in the preparation of anti-clerical propaganda. It is worth saying a few words about this man. October 16, 1933, just a few days before his entry into the SS, he

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defended his dissertation "A Catholics. The study of the situation of the unbaptized, apostates, heretics of and schismatics in the Catholic , nononic law". Finding himself in the SS, the scientist immediately received

personally from Himmler, the order to carry out the research project "The Blood Debt of the Church to the German People" under the leadership of SS Gruppenführer Kurt Witte. The most interesting thing is that the lawyer studied this issue, taking the pseudonym of Walter Ungnad (Walter the Restless). In the plan of work prepared by Böhm-Ungnad, Himmler was at that moment very interested in the fifth item, "Trials of Witches." It is in it that we could find the words that the Reichsfuehrer SS adopted and loudly pronounced, in fact repeating the text of the plan, at the Imperial Congress of Peasants in 1935: "Hundreds of thousands of German women and girls were sentenced by perverted Christian judges to a painful killing or burning." After that, Witte warned the researcher that the head of the SS showed an increased interest in his developments, and therefore there could be no talk of any exaggerations and superficiality, it was necessary to comprehend in detail all aspects of this issue.

In fact, it was very easy to provoke Himmler to start a new propaganda and research campaign. A good example of this is the project "Forest and Tree in the Aryan-Germanic Spiritual History and Culture", implemented within the framework of the research society "Heritage of the Ancestors". The impetus for its emergence was a gift made by the imperial leader of women, Gertrud Scholz-Klink, on the feast of Jul 1938, which was supposed to replace the Christian Christmas. And Scholz-Klink just presented Himmler with a cookie made in the form of an elk. In the spring of 1939, the head of the "black order" contacted the chief ranger of the Reich G. Goering and convinced him to jointly finance the professor's research

Franz Altheim, who had to give ideological significance to folk motifs depicting an elk and a deer.

Or another example. Once, in a conversation with Himmler, Goering threw out the phrase that ravens very often circle over places where earlier, even in ancient times, mass executions and massacres took place. Himmler immediately adopted this idea. On October 9, 1942, he ordered Ancestral Heritage to draw up a map showing all such

places.

But the work of the Sonderkommando X was determined not only by the views and ideas of Himmler. Along with him, a specialist, a person with deep knowledge, participated in the formation of Sonderkommando X. It was Professor Obenauer, who was not only de

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Kanom of the Faculty of Philosophy in Bonn, but also one of the first academicians of the SD. It was he who selected personnel for the Sonderkommando. His views on life and history did not coincide with Himmler's. Unlike the Reichsführer SS, he was not obsessed with Nordic myths. But fate decreed that he actively cooperated with the SS, in fact supporting many of the crazy ideas of the ambitious head of the "black order". Perhaps he was driven by ordinary opportunism. Perhaps some other motives. One way or another, but all employees of the Sonderkommando X did not have the right to their own opinion, they had to go only in line with the racial fantasies of Heinrich Himmler.

Founded in 1935, "Sonderkommando X" was closely connected by the spring of 1936 with the SS book depository located in Leipzig. In his autobiography, SS Untersturmführer Wilhelm Spengler described the emergence of the Sonderkommando and the book depository as follows; "In the spring of 1934, he proposed using the possibilities of all German-language literature in the interests of the SD, the security service. I continued to develop this idea from June 1934 to March 1936. That is, until that time, until it found its embodiment in the form of the Leipzig SS book depository. On April 1, 1936, a joint meeting was held in Berlin between representatives of this institution and employees who carried out a special "order X", given personally by the Reichsfuehrer SS.

The first task that the SS book depository had to perform was the preparation, with the help of some academic structures (the Leipzig book depository, a number of universities, etc.), of a detailed "Bibliography of the National Socialist Movement (1919-1933)". Then the implementation of this project was entrusted to the local head of the SD, Lothar Beutel, who requested for its implementation "five political soldiers" (as the SS employees were sometimes called).

But back to Sonderkommando X. For a long time its payroll remained unknown. Many employees were designated not by names, but by conditional letters. Only thanks to the efforts of German scientists, light was shed on this problem. So, who did this "Sonderkommando" consist of?

The highest curatorship from the SD was carried out by the already mentioned by us professor Franz Alfred Sieks.

Directly under his command were two high-ranking SS officers: Wilhelm Spengler and Dr. Rudolf Levin. In the documents, they were denoted by the letters er and [ ], respectively.

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Dr. Wilhelm Josef Spengler (1907-1961), received his Ph.D. in 1931 from the University of Leipzig and joined the SS. In 1936 he was promoted to the rank of officer. \_ after defending his dissertation on the origins of Schiller's dramas. IN which dealt with \_ In 1944, in March 1934, he was appointed one of the leaders of the PI S department in the RSHA, cultural issues.

Dr. Rudolf Levin (1909-1945) also graduated from the University of Leipzig, just like Spengler, defended his thesis.

The staff members of the project to study the "witch processes" were the following people:

Martin Biermann. Born in 1914. Worked as a legal assistant. Following his father, he first joined the NSDAP, and then the SS.

Dr. Otto Eckstein. Born in 1912. After graduating from the university, he worked in the party commission of censorship, from where he moved to the "special book depository" of the SS.

Ernst Merkel. Born in 1907. He began his service in the SS in the Leipzig "special book depository". Dr. Friedrich Born in 1898. One of many

Christian Muravsky. army chaplains who completed his Ph.D. After joining the NSDAP, he was defrocked. After the Nazis came to power, he worked at advanced training courses in the German Labor Front. In 1935 the SS joined. He was one of the leading specialists in the SL on church issues. In 1943, he was expelled from the SS for "sympathy for the Jews and the expression of philo-Semitic ideas."

Friedrich Ferdinand Born in 1899. In 1924 was

Norfolk. awarded the Moravian Literary Prize. In 1935 he moved to Leipzig. In 1942, he received recognition from the German public for his novel Heart in a Tank.

Professor Wilhelm Born in 1879. taught

August Patin. canon law in Munich. In 1934 he joined the NSDAP.

Rudolf Raoul Born in 1910. Studied in Dresden

Raisman. Munich, Paris and Leipzig. In November

In 1936 he entered the service in the SD.

Rudolf Richter. Born in 1905. A failed teacher who worked at the "Middle German

radio" in Leipzig. Gottfried Ruske. Born in 1912. Gerhard Schmidt. Born in 1911. One of the initiators

writing the Bibliography of the National Socialist Movement.

Baron Schrenk. Born in 1916. Studied in high school

at Spengler. In parallel with his work at Sonderkommando X, he studied jurisprudence

in Berlin. Alfred Ferdinand Born in 1910. After Carl Wentzel. training to be a merchant joined the nat

listist paramilitarist organization "Werwolf". Despite his young age, he was considered one of the veterans of the assault detachments in Leipzig. Joined the SS

1935. Dr. Hans-Peter Born in 1905. In 1930 Coudres. joined the NSDAP. Worked as a librarian at

German book depository in Leipzig. He took advantage of Himmler's location. Over time, he was transferred to work in Wewelsburg Castle.

In addition to the people listed above, the "special prisoner" of the Sachsenhausen concentration camp, Herbert Blank, was constantly involved in the work of Sonderkommando X. This man was once one of the ideologists of the left wing of the NSDAP. Together with Otto Strasser, he left the Nazi party and created the Black Front, which was banned in the Third Reich as a subversive organization. After his arrest, he was saved from imminent punishment by the personal intercession of Heinrich Himmler.

In addition, the SD attracted some scientists to solve individual problems, for example, Drs. Eberhart Schömler and Wilhelm von Ehrenwiesen, as well as Professors Carl Eustace Obenauer and Günter Franz. As we can see, the composition of the Sonderkommando was quite representative. Mostly they were young people who had an excellent education. This once again emphasizes the seriousness with which Himmler took this project.

In 1981, Günther Franz, in one of his reports, recounted a conversation with Hermann Rauschning, a National Socialist dissident who fled to England in the mid-1930s, where

published

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a number of books exposing Hitler: "Hitler Speaks", "The Beast from the Abyss". So, Rauschning, then still a high-ranking Nazi figure, characterized Himmler's views as follows: "He has little interest in new history. He contributes in every possible way to the study of witches and heretics, as he believes that a Germanic cultural heritage lived in them.

The "Sonderkommando" itself never had a clear habitat. At first, she huddled in the Prinz Albrecht Hotel in Berlin. Then she moved to Leipzig. During the war years, it was based in a confiscated Polish castle. Formally, she was listed in the SD, under the Main Directorate 1/3. Its exact designation was as follows - SD 1/323 X. It was under this signature that it appeared in all official papers. Once in the SS, all participants in this project received not only SS titles, but also the corresponding official posts. Dr. Levin, by the way, formally served as an assistant for education and higher education at the Vital Information Department. After the reorganization of the SD in 1939, Sieks became directly subordinate to the chief of the RSHA, Reinhard Heydrich. Now "Sonderkommando X" operated under the Seventh Directorate of the RSHA. The project itself received a new official name - RSHA UP S 3 - "Special Scientific Assignments".

If we talk about the history of the Third Reich in general and the history of the SS in particular, then the notorious "struggle of competencies" cannot be ignored. It raged all over Germany. Between various departments, various functionaries, everyone and everything. Sonderkommando X was no exception. In 1938, there was a stormy and fleeting conflict between the Sonderkommando and the Heritage of Ancestors, which on June 13, 1938 was introduced by Himmler into his personal headquarters.

Let's dwell on it in more detail. The beginning of this conflict was laid long before the emergence of the Ahnenerbe and Sonderkommando X. The fact is that in 1934 the book "Secret cult male unions of the Germans" was published, the author of which was Otto Hoeffler, a scientist who belonged to the Vienna School of Rudolf Much. In this work, he depicted early Germanic society as the result of a heroic-demonic cult of the dead, which was placed by male unions at the center of all social life. According to the scientist, it was this cult that was the source of all religious, ethical and socio-political ideas in German society. It was the secret male unions of antiquity that served as prototypes for the state and all public institutions. At the end of work

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Hoeffler quite critically analyzes all the idealistic and romantic ideas about the ancient order of the Germans.

Hoefler's work was immediately attacked by party dogmatists and champions of racial ideas. The main object of attack was the conclusion of the scientist that witches were initially persecuted by secret male unions. Indeed, when writing his book, Höfler was guided by scientific rather than ideological considerations. He collected ethnographic material, drew parallels between various peoples, including those still at the primitive stage. Starting from medieval European stories about the "horde of a wild hunter", "wild hunts", "raids of masks", he saw in these mythological events an echo of the "terrorist" actions of secret unions, whose members disguised themselves as the dead, demons and spirits. The frightened population perceived these raids not at all as the actions of people in disguise, but as acts of real spirits and demons that demanded sacrifices. Such an interpretation of the past did not correspond in any way to the Nazi image of the ancient heroic German.

Moreover, Hoefler drew a conclusion, almost heretical for Nazi science, that male unions preyed primarily on representatives of the outgoing matriarchal cult, who were subsequently depicted as witches and sorceresses. Thus, the persecution of witches was not at all an Etruscan relic, not a crime of Catholicism, but a natural stage in the development of society. Moreover, this was the original function of the secret male unions of the Germans.

Höfler showed on numerous examples that the motive of the "wild hunters" hunting for women and witches was pan-European. If we talk about Scandinavian and German legends and sagas, then they did not have the slightest sympathy for a woman hunted by the "wild hunt". That is, in this situation, there could be no question that the persecution of witches was dictated by Asian influence on Europe. In many northern countries, "hunting" for a woman was almost a mandatory procedure, which was performed in accordance with sacred requirements, and not at all out of greed or love. At the same time, the ancient sagas and legends convey the image of witches and "wizard abbots" filled with unbridled lust. The problem was complicated by the fact that almost all units of the NSDAP: the Hitler Youth, the assault squads, the SS - ideally suited the image of a "male union". Oddly enough, Hoefler found protection where he least expected it - in the SS Society "Heritage of the Ancestors". Walter Wüst became a lich

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but to patronize this scientist, who was brought into the staff of the Ahnenerbe. At first, he even had to represent this society in Austria, which had just been annexed to the Reich.

But it should also not be forgotten that the ideas expressed by Höfler completely contradicted Himmler's position that "German blood was tormented by the church and the Jews." And if Levin believed that witchcraft proved gigantic contradictions between Christian prudence and the soul of the people, then Wüst adhered to a different point of view. He believed that Christianity became a spiritual power that changed the Germans, and therefore the deep spirituality of folk beliefs could be effective only in a society untouched by Christianity.

As we can see, both Heritage of Ancestors and SD claimed to study witchcraft processes. But in the end, Himmler decided that the SD should study this issue, since the security service, at least in its functionality, was closer to the problem of combating the ideological adversary represented by the Catholic Church. In addition, he was clearly not satisfied with Höfler's conclusions, but Himmler gave unspeakable pleasure to annoy Rosenberg, who could no longer criticize Höfler, who had become an SS officer.

Attempts by the leadership of the Ahnenerbe to somehow circumvent this order were unsuccessful. But, nevertheless, for some time parallel work was carried out on the same topic. In 1938, the leadership of the "Heritage of the Ancestors" even presented Himmler with a manuscript dedicated to some trials of the velmas organized by the Inquisition. But instead of the expected approval, it received a fair scolding from the Reichsfuehrer SS: "Ahnenerbe should not be

to study the circumstances of the trials of velms, since this is the exclusive task of the SD. A similar order was received by Sonderkommando X itself. Moreover, in the appendix to this order, the text of the manuscript prepared in Ahnenerbe was given. On June 22, 1938, Wilhelm Spengler, authorized by Sieks and Heydrich, turned to Wolfram Sievers, the imperial head of the Heritage of Ancestors, with a demand to transfer to him all documents and developments related to the persecution of witches and similar topics. When it became clear that there would be no more competition, we had to think about the plan for future work. Rudolf Levin, as the formal head of the Sonderkommando, wrote a program of action, which consisted of the following points: the racial and historical consequences of the witch trials, the role of women in these trials, a review of the relevant literature and the compilation of a thematic bibliography. For the direct execution of

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gram of the Sonderkommando, entitled "The German Foundations of Errors About Witches," replied Ernst Merkel. Some of its subparagraphs are interesting: "German magic. — Power emanating from the cult of the sun. - Comparison with the forms of magic in non-Cederal Asia. As you can see, the interest of the Project X employees went far beyond the persecution of witches.

Considering the academic education of most of the Sonderkommando X members, they did not have any particular difficulties with the implementation of the last item of the program. First, the funds of the Leipzig libraries were thoroughly checked. During the implementation of "Project X" the SS men processed more than two thousand German libraries. The most valuable materials were copied and sent either to Wewelsburg Castle or directly to the SD. One fact illustrates how thoroughly the SS specialists studied the relevant literature and documents. In 1937, in the Young Conservative journal Action (Di Tat), one of the members of the Sonderkommando X, Bruno Brem, published an article entitled "Modern Witch Hunt", in which he drew numerous parallels between the courts of the Inquisition and Moscow trials that thundered all over the world in the same 1937.

Any researchers, even if they were private individuals, having begun cooperation with Sonderkommando X, had to observe a certain conspiracy and secrecy. This was not an excess, since all Project X employees had access to numerous secret documents, concerning not only the trials of witches, but also the activities of the SS and the entire Nazi party. Any trips around the country were accompanied by measures of heightened secrecy. For example, in March 1936, in order to go to the poet Peter Wippert, who lived on one of the islands of the Baltic Sea, Franz Sieks had at his disposal a Gestapo car, which was a violation of official subordination. Under normal conditions, this would be a fairly serious violation. But any actions of Sonderkommando X were shrouded in a veil of secrecy and were not disclosed. The trip to the named poet was due to the fact that Wippert wrote a manuscript in which he considered the original "witchy" sources. At one time, he tried to publish it in the publishing house Ludendorff, but the book was banned. Most likely, interest in this work would never have arisen again if rumors had not reached the leadership of the SD that Peter Wippert had the original documents of the trials of 240 witches. Not hoping to get hold of the originals, the SS authorities really hoped to make photocopies of them.

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Simultaneously with the "processing" of the library collections, the "Sonderkommando X" tried to pave the way to the German archives. It was not as easy as it seemed to the nervous eye. The first troubles awaited the SS in Stuttgart. On June 11, 1935, that is, almost immediately after the Wewelsburg castle was handed over to the SS, the Stuttgart State Archives was visited by the librarian of the SS castle, Untersturmführer Hans-Peter Koudres. There he asked for detailed information about the documents from the period of the Peasants' War, which told about the persecution of witches. The head of the archive, Hermann Hering, a well-known opponent of the "new paganism," recommended to start by reading the literature on this subject. But the answer was no less brazen demand -

in the name of the Reichsfuehrer SS, transfer all documents of interest to Wewelsburg Castle. Naturally, there was a refusal.

The story continued in the autumn of 1937, when a stubborn archivist refused to hand over the documents despite strong pressure from above. Moreover, he refused to allow one of the SD officers to work with the documents, explaining this by the low qualification of the specialist. And only on August 15 Hering's resistance was broken. But in this case, it was not about the transfer of documents, but only about their photocopying. Such an incident was far from isolated. Project X employees constantly faced reluctance to hand over historical documents from the archives. To overcome such unexpected difficulties, Sonderkommando X even had to create a special department that would deal only with obtaining the necessary approvals to work in the archives and seize documents. If you believe the documents, then the SS did not encounter paperwork only in the Bavarian State Archives of Neuburg.

Himmler's hopes for the speedy implementation of the project did not come true. As conceived by the leadership of the SD, the archives were supposed to send all the requested documents to Sonderkommando X. But in fact, the few participants in the "Project X" had to travel around the country themselves, sit in the archives for weeks, make extracts and sketches,

But over time, the SS began to act more subtly and elegantly. They stopped resorting to direct action. In contrast to the cases when the SS men were expected to fail, the employees of Sonderkommando X began to expand their "private" contacts with researchers and scientists. These volunteers were very clever at masking the activities of Project X. Before going to one archive or another, there was a long correspondence supposedly on behalf of students or doctoral students of the University of Leipzig. Those are natural

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but, and did not think to mention the notorious "Sonderkommando". So, for example, in 1941, the Berlin Archives first received a request for literature on medieval processes. In the course of correspondence, the supposed applicant for a scientific degree inquired about the availability of documents that related to the topic of his dissertation "Processes on witches, magic and superstition".

Another method for obtaining documents was the compilation and clarification of data on the genealogy of families in which witches and sorceresses were listed. As a rule, Rudolf Levin dealt with this question directly. In this area of activity, there were much fewer problems, since the compilation of a genealogy required basically only extracts from parish books, and in some cases, city chronicles and annals. For such activities, a small payment was due from the funds of the SD, which, of course, employees of small towns, of course, did not refuse. But Sonder Team X really took off when it secured the support of the Seminar of Auxiliary Historical Sciences of the Faculty of History of the University of Leipzig. It was this structure that began to send inquiries to various archives in Germany. For cover, Rudolf Levin was registered in this structure as a freelancer who was writing an article about the "spirit of the late Middle Ages." Such a cover-up not only opened the doors to almost all German archives, but even to private funds, which were actually controlled by the Catholic Church. If the SS men tried to penetrate them in their uniform and with their documents, they would inevitably get turned out of the gate.

But even here it was not without overlays. For example, in the commercial department of the University of Leipzig, if not a commotion, then quite a surprise, the huge invoices provided by the Bamberg archives caused quite a stir. The fact is that Reissmann himself was not an employee of the university, but only studied at it for some time, without receiving a long-awaited diploma. But the scandal was hushed up in time, and the situation was promptly corrected.

Then the position of the "Project X" was strengthened when Franz Sieks became not only the founder, but also the dean of the foreign scientific faculty at the University of Berlin. After that, documents and extracts from historical acts were sent to his department. Their processing was entrusted to specially assigned SD officers.

Such "conspiracy" was observed not only in the framework of the "Project X", but also in the study of Freemasonry, which was also involved in the SD. The SS security service, given their early mistakes, preferred not to use their own

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forms. All letters related to these cases were addressed to a private address: Berlin, Wilmersdorf, Emser Strasse, 12-13.

In addition to private researchers and scientific structures, the SD used for cover such an organization as the Imperial Student Administration, headed by Gustav Adolf Scheel, an old acquaintance of Sieks, on November 6, 1936.

Over time, Sonderkommando X began to resort to full disguise only in those cases where it could encounter bureaucratic obstacles. With the outbreak of war, SS specialists often managed to get the desired documents, citing air raids and the need to evacuate the most valuable historical records to more secure places than archive buildings. In the course of such an evacuation, the Sonderkommando X specialists freely got acquainted with any archival funds that were of interest to them. If the management of the archives found out about this, then they received an answer that the SD employees did not use the documents at all to prepare some kind of scientific publication, but only to compile statistics necessary for the leadership of the SS. Documents, as a rule, were immediately copied or rewritten.

As for the quality of the work of the "Project X" employees, as mentioned above, almost all of them had a higher education, but this was not yet a guarantee of their high qualification. It is for this reason that the leadership of the SL held repeated refresher courses for Sonderkommando X. The first courses were started in October 1936 and lasted until May of the following year. I wonder what topics it was decided to focus the attention of the Project X staff on. In addition to general lectures on the history of medieval Germany, SS men were taught such narrowly specific disciplines as archiving, paleography, and art history. And yet not a single political lecture! The training was to be carried out by the forces of a "scientific unit" specially created under the SD. The second refresher courses began in the second half of 1942. This time lectures on auxiliary historical disciplines were given by purely specialists of the Directorate of the Central Archives of Prussia. Most likely, the reason for holding the second advanced training course was the errors and inaccuracies discovered by Ernst Merkel in the Sonderkommando X card file. This time, the training was not only theoretical - all students had to perform special paleographic exercises and tasks.

The current researchers of Heinrich Himmler's "Kollov card file" believe that numerous errors and inaccuracies

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are caused solely by insufficient education of the employees of the "Project X". But here one cannot write off such factors as the short time allotted by the leadership of the SS to the "Sonderkommando X" to complete its task, the specific social situation and atmosphere that prevailed in the Third Reich. In addition, one should not forget that the only criterion for evaluating the activities of Sonderkommando X was the growth of the file cabinet, where sorceresses and witches were entered, and not at all the quality of material processing. Himmler was not at all interested in



scientific discoveries, but propaganda materials and the formation of their own ersatz religion. And now we can add to this the reluctance of many German archives to work with the SS services. So mistakes were made, as a rule, by no means because of the low level of education of the SS men, but for a number of completely different subjective reasons.

Naturally, the work of the SD employees could not be compared with the scientific developments of scientists on this topic. But the specialists of the "Project X", I repeat once again, did not take responsibility for scientific developments, they kept a simple record of registered cases of witchcraft. In addition, one should not forget that during the war years, it was very difficult to equate the study of witchcraft processes with important military tasks.

So, the main result of the 9-year activity of "Sonderkommando X" was the so-called "witch card index", which contained information about 3,670 executed witches and 33,846 cards on investigations into cases of witches. In addition, the card index contained many extracts, copies of documents, an extensive bibliography compiled by the SS. Because of the war, the implementation of such undertakings as the publication of special books by the Nordland publishing house and the shooting of special historical films on witchcraft were actually disrupted.

The "file cabinet" itself consisted of cards, samples of which were personally developed by Spengler. Each card, which was a white A4 paper sheet, contained 57 fields. Most of the activities of the employees of Sonderkommando X consisted in the fact that they, sitting at a desk, transferred the information obtained in the archives to the appropriate columns of the "witch card". As a rule, these forms were never completely filled out, since information about witches was often sparse. It is still not clear what Schipengler was guided by when he compiled these forms. Most likely, he relied on the Atlas of German Ethnography.

The process of filling in the forms was also not a mere formality. It went through several stages. At each stage, tre

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Card from Himmler's "witch card file"

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the approval of the relevant authorities was needed. As a result, each of the forms ended up on the table at the leadership of Sonderkommando X, where it was also endorsed. Only after that the form entered the file cabinet. What fields are contained in the form? The name of the sorceress, the place of her birth, the place of execution, the accusation brought against her, the literature or source that spoke about her. As well as obscure columns "Problems I - ... UP".

The fact that the activities of Project X, which were essentially closed, were mainly focused on preparing an active anti-clerical policy, saved the Sonderkommando X from an open discussion of the results that had been achieved. In addition, Himmler recommended that the leadership of the SL announce the results of its activities as late as possible and implement the achievements of Sonderkommando X. The Reichsführer did not want to provoke a negative reaction from conservative church circles ahead of time, thereby complicating the work of the Sonderkommando X employees. The fears were entirely justified. As we could see, many archive workers who were Catholics were very reluctant to cooperate with the SS men who expressed the ideas of a "new national socialist world". At first, SS researchers could realize their developments in the preparation of reference books on the sacred ideological enemies of National Socialism. They took an active part in the preparation of dictionary entries "Masons", "Jews", "modern sects". Their publications could also be found in the journal A People in the Making, published by one of the

major National Socialist philosophers Ernst Kriek. In this magazine, Franz Sieks published an article on the construction of the Masonic oath, Herbert Hagen, together with Adolf Eichmann, developed plans for the resettlement of the Jews. One of the few exceptions—a text that dealt with the problem of witches—was the article "The Burnt God." It contained long quotations from the Inquisitor's Handbook, which the author, hiding behind the letters Fr. M., found in a Franciscan monastery. Only the initiated could know that the article was written by Friedrich Muravsky (Fr. M.), who at that time was studying the problem of the resistance of the German population to the "foreign Catholic faith". But the article by Spengler and Levin "The Problem of Missionary Work in Germany" could not be published. According to Spengler himself, this publication from the point of view of "Project X" was ideally worked out. Its leitmotif was the struggle of "German vital forces with the enemies of the immature spirit." The category of the latter included: Christianity, Freemasonry, iwu

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Daism, Marxism. It was with them that the German people waged an invisible struggle, creating a specific national structure.

In 1942, Rudolf Lewin prepared a list of publications to be published as part of Project X. The new articles had to be fundamentally different both in form and content from all previous materials. In addition, special book series were planned in the SD, which would cover individual problems taken by ARAT CHSVAM o AE. For example, in the publishing house N-Fonyegaysiao ese use ve "Nordland", which belonged to the re "Heritage of the Ancestors", it was supposed to print a multi-volume series "Sources and Presentation of the Masonic Question". After Rudolf Levin's proposed dissertation, two other book series were planned to be launched: "Sources and Images of the Political Church" and "Sources and Commentaries on Question-X". The manuscript of Levin's dissertation was considered scandalous, and it was refused to be accepted for consideration at the University of Munich. The level of the dissertation, apparently, was really very weak, since the refusal came from the dean Walter Wüst, who, as we remember, was the curator of the Ahnenerbe. Ernst Merkel was no less disappointed. The leadership of the SD promised to help him with the defense of his dissertation. But the dean of the Faculty of Philosophy at the University of Giessen refused to accept the manuscript for consideration. The answer that came to Merkel said that his work would be considered after the end of the war.

If we talk about popular, or, as they put it in the Third Reich, "folk" literature, then the Reichsführer SS entrusted Friedrich Norfolk with work on this direction. Norfolk, a German writer from the Sudetenland of Czechoslovakia, was a multiple winner of the Imperial Literary Prizes. He came to the attention of Himmler and Siks as early as 1940. At the beginning of June, this writer was enrolled in the staff of the 7th Directorate of the RSHA and for two months worked with the documents and card file of the "Project X". Then Norfolk received an order - in six months to write a historical

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Nazi magazine marked with a special "Project X".

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a novel based on the events in Osnabrück. {On May 2, 1943, the writer even entered into an agreement with the Nordland publishing house for the publication of the novel. Later, the idea of writing a novel developed into the intention of creating a trilogy dedicated to witches. Norfolk was given about three years for this task. When Himmler saw the sketches for this work, he decided that Norfolk's work did not solve the assigned tasks. After that, he recommended the writer

create short stories (80-100 pages) that an ordinary German could read quickly enough. But the end of the war was approaching, and the "witch books" were quickly forgotten.

In the depths of the SD, the idea also arose to create special illustrative albums, which, as it were, supplemented the proposed book series. The first album was supposed to contain not only images of witches, hellish pictures and infernal creatures (vampires, werewolves, etc.), but also those who fought with them: popes, inquisitors, executioners. In the second volume it was planned to publish drawings depicting executions, torture, trials of witches. In the same album, it was planned to place as an appendix facsimiles of the most interesting documents relating to the persecution of witches. However, this project, proposed by Rudolf Levin in January 1942, incidentally, Spengler, who traveled all over Germany, expressed a similar idea in his time. Whenever possible, he photographed "memorable places" (towers of witches, torture chambers, instruments of torture, etc.). He even planned to create a special collection of photographs of the full subject, but official business did not allow him to do this.

Following the latest state of the art, the Reichsfuehrer SS decided that in "Project X" it was necessary to use such a powerful propaganda medium as cinema. Already familiar to us, Norfolk, who was at that moment in Leipzig, had to not only concoct a "witchy trilogy", but also show his talent as a playwright and write a script for a "witchy movie". But Himmler overestimated Norfolk's abilities. As a result, "Kinoproekt X" went to SS Hauptsturmfuehrer Heinz Ballensiefen. At one time, this man was an employee of the Ministry of Propaganda, which was headed by Joseph Goebbels. Ballensiefen took an active part in the creation of the anti-Semitic agitation "Eternal Jew". True, he also made a movie about witches. But after his two years of cooperation with Sonderkommando X, he received a very good post as head of the "Jewish sector" in the RSHA.

A special moment in the history of "Project X" came when the German army was able to occupy

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most of Europe. Now employees of Sonderkommando X did not hesitate to confiscate all archives, libraries and private collections. But what is interesting is that most of the specific literature that fell into the hands of the SS was not directed at all to the headquarters of the SD or Wewelsburg. She was sent to the Sachsenhausen concentration camp. It was there that the "special prisoner" Herbert Blank was kept. This man at one time was one of the most prominent figures in the "left wing" of the NSDAP. He, together with Otto Strasser, left the Nazi party and began a fierce struggle against the Fuhrer. It was Blank who was the author of the famous exposé pamphlet "Hitler = Wilhelm III". After the Nazis came to power, he did not have time to escape from the country and was captured by the Gestapo. His fate was sealed if Himmler had not shown interest in the opposition publicist. The fact is that Herbert Blank was known not only as a left-wing National Socialist and an associate of Otto Strasser, but also as the author of several historical novels and essays that dealt with the history of the peasant war. Essentially, Blank was Norfolk's understudy. Without even suspecting why this work was being carried out, he willingly processed the materials provided to him, made sketches of articles and stories. Perhaps only thanks to this he managed not to perish in the hell of a concentration camp.

The plot regarding the implementation of "Project X" actually raises more questions than answers. Why did the employees study not only acts and documents, but also the basics of magic? What developments did the Sonderkommando members manage to carry out? Why did Sonderkommando X suddenly move from the comfortable Leipzig book depository to the uncomfortable building of the Berlin Masonic Lodge? Some questions about the activities of the "Sonderkommando" could not be answered because many documents covering its activities were lost during the war. Only one thing can be said with certainty: once again, Himmler failed to achieve his goal — he was unable to create a coherent and logical "building" of the new German religion.

## Chapter 6

The subject of documentaries filmed in the Third Reich can hardly be called diverse: the history of individual cities and localities, the story of the everyday life of individual social strata (special attention was paid to youth), travel reports and events organized by the National Socialist

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### 17 Shreich's Cheating Myth

by the Strength Through Joy organization. In addition, almost every Nazi unit produced its own promotional tapes, which are more commonly referred to as commercials. These films differed from each other both in persuasiveness and artistic quality. The Imperial Minister of Public Education and Propaganda, Joseph Goebbels, year after year demanded from filmmakers that they produce more artistically convincing films. For him, propaganda was art, and art was a kind of propaganda. Creatively organized propaganda was for him a kind of "noble art of folk psychology", which was supposed not only to contribute to the emergence of an "attractive physiognomy" in the Third Reich, but also to "help" people actually start a new life.

In this regard, the cinema must not only impose the National Socialist ideology on the Germans, but do it skillfully, avoiding obvious clichés. Hans Richter described this situation as "the cynical joke of evolution." "Having proven themselves as masters of the cinema, the Nazis were forced to show the truth, as they understood that it was best to lie based on facts."

In documentary films, it does not matter whether it was about the history of Germany, the everyday life of cities and villages, almost an obligatory moment was the search for some historical signs and symbols that had been forgotten for a long time, or even completely prohibited. As a result, a pathetic conclusion was presented - only the victory of National Socialism gave these ancient traditions a new life. These signs of history were supposed to be not only a call for the preservation of age-old traditions, but a kind of allusion to the obligation of each individual person to correspond in any situation to historically verified samples.

In a huge number of films there were references to the orders, which have always been of great importance for mystical and occult organizations. Order communities from the end of the 19th century had the same influence on the formation of both occult and political groups. On the one hand, this was facilitated by the fact that the orders always had a clear hierarchical structure, in which each was engaged in a clearly assigned activity. On the other hand, this was facilitated by the perception of the order as a kind of religious community. From this point of view, each member of the order was obliged not only to share a common faith, but also to keep some semblance of a secret that ennobled the order and gave it invisible power. The emergence at the beginning of the twentieth century of some kind of medieval orders (the German Order, the Thule Society, etc.) as a result, as it were, surpassed the emergence of National Socialism itself, because both these organizations and the broad Nazi movement

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actively advocated the "improvement of the Aryan race." Wolfram Eschenbach and Richard Wagner (as well as many others) described the legendary order of the Grail Knights as an organization of noble, strong and chaste men who decided to renounce the blessings of this world.

The archives have preserved an old film released in 1925. It described in sufficient detail and in detail the essence and structure of the order organization as such. It dealt with the Young German Order. Despite the fact that created by Arthur Maroun in 1920

The Young German Order later merged with the Democratic Party, the film can be interpreted as a proto-fascist phenomenon. This example clearly demonstrates that many elements and phenomena that are currently unequivocally interpreted as Nazi, in fact, were not the original developments of the Nazi party. Many characters from Nazi films appeared on the screen long before 1933. Speaking in general, the very ideas about the order structure of a political or religious organization were by no means a monopoly and a hallmark of the ultra-right. The very same aesthetics of the film mentioned above, its pathos in many respects corresponded to some documentaries of the Third Reich. I will take the liberty of suggesting that the film about the Young German Order became a kind of precursor to such Nazi films as *Hitler Youth in the Mountains* (1932), *From Struggle to Victory* (1937), *Strength and Beauty* (1940) . But let me remind you that we are talking about the purely artistic side of films, their aesthetics. In fact, there were no connections between Arthur Maraun's organizations and the Hitler Youth. A film about the Young German Order, made in 1925, began with voice-over text appearing on a dark screen. "We can be saved from catastrophe by a matter called education. Devotion and fidelity to everything German should contribute to the fact that our race again produces strong and persistent men who are not aware of doubt. Every German youth should go in for folk sports and travel. Popular sport means working on the whole people. Walking and sports should sprout masculine qualities and love for nature in the Young German youth." Then there were shots of 14-15-year-old youths, led by an older man, marching with flags through the mountains in the direction of some castle. They stop for the night at the castle. Early morning begins for them with a wake-up call and a wash in the castle courtyard. Before starting their daily work in nature, these young men read a prayer. Further, various types of sports competitions were demonstrated, including felling trees. After

windows

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The participants of the games all run to the river to bathe and start preparing dinner. Then there were small sketches: the annual armed review of the Young Germans, led by their leader; 1925 goal, Dortmund, Grand Master of the Young German Order at the head of a marching column. After these shots, the conclusion is summed up: "Germany will become great and strong again if we work day and night to harden and heal our sick people. Germany will be free again if we become one people again, and with the help of popular sports we get rid of

effeminacy."

The creators of this film clearly demonstrated their commitment not only to the ideas of physical education, but also following the anti-modernist ideas actively promoted in the works of Guido von List and Lanz von Liebenfels.

It is worth noting that before 1933, esoteric terminology and occult ideas were used by many political groups, which often did not intend to be Nazi-oriented at all. At that time, the occult was very popular among large sections of the German population. But often occult constructs had no effect on the political orientation of an organization. And the Nazis themselves were not going to openly proclaim their movement as some kind of mystical creation. But the ideas of the order, like those expressed by the Young Germans, in the Third Reich played a very significant, if not decisive, role in the formation of a new society. It is worth at least recalling Hitler's secret speech delivered by him in the "order castle" (Orlensburg) Sonthofen. In it, the Fuhrer proclaimed that the NSDAP was nothing more than a political order. "It (the Nazi Party) should be an order that should guarantee the stability of the formation of the German will, and therefore ensure the stability of the political leadership ... Our democracy is based on two postulates: 1) for every position down to the smallest position, the responsibility should be borne by the appointed from above, not a chosen person; 2) he must have unconditional authority among subordinates and bear absolute responsibility to

superiors."

But before delivering this secret speech in 1936, a similar thought was expressed by him in the documentary film "Triumph of the Will": "The party in the future will be engaged in the selection of leading cadres for the people. In its teaching it will be constant, in its organization it will be as hard as steel, in its tactics it will be flexible and elastic. In general, it will be like an order!" Created on the model of the order; the Nazi party needed the same buildings - order castles. To feed a new elite in the Third

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Ordensburg Sonthofen

German Reich, several "ordersburgs" were created: Krössinsee, Vogelsang and Sonthofen. The castles of the new order were the subject of several films, in particular Buildings of Adolf Hitler (1938) and Buildings of the New Germany (1941). The historical parallels between the Nazi order and its castles seemed to justify the onslaught of Germany on the countries of Southern and Eastern Europe. The documentary film "East Prussia – the Land of the German Order" (1937) began with a museum exhibition showing ancient objects that allegedly proved the rights of the Germans to the territory of Eastern Europe. This idea was commented in detail by the announcer: "East Prussia has been a German land since ancient times. The best proof of its German identity are finds that date back to time immemorial.. In 1226, Emperor Frederick II transferred East Prussia to the Master of the German Order. Transfers forever, free from any obligation, exempt from taxes and not responsible to anyone. The narration itself in the film is conducted against the backdrop of wonderful landscapes with traces of a distinct presence here of the once "German Order". Numerous castles and their treasures are shown. It is emphasized that in the cathedral of Frauenburg the greatest astronomers of Germany began to create a theory about the Universe. Marienburg is shown as the apogee of this illustrative series. The announcer broadcasts: "Marienburg is the most beautiful and noblest fortification in Europe. It serves

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lived as the residence of the master of the "German Order" during its prosperity. This is one of the most wonderful examples of the Gothic style in brick architecture. After a detailed inspection of the interior of the castle, the camera stops at a group of girls, reverently frozen.

in front of a statue of a knight with a sword. The camera zooms in on a pedestal with the inscription: "This country will remain German. July 11, 1920". A voice-over broadcasts: "Just as in the days of the German knights, so now Marienburg is the guardian of the German peace." The camera pans to the gloomy sky.

The chief ideologist of the Hitlerite party, Alfred Rosenberg, delivered a speech in Marienburg in 1934, where he drew parallels between the organizations of the German knights and the "National Socialist Order". He declared that "Germany is rising from the ashes in a completely new form, which here in Marienburg feels at the same time ancient. This is a form of statehood inherent in the "German Order". And this means that the national-socialist movement rushed out of all 70 million Germans to select and unite together a certain core that would be engaged in a special assignment - state leadership. Marienburg as a stronghold of the "German Order" was shown in numerous films long before the Nazis came to power: "The German Baltic Sea" (1928), "Islands of East Prussia" (1929). But in the Third Reich, this topic in documentary films acquired a special meaning.

In the film *Heading East* (1941), the viewer could see a group of young men from *Gitderjutend* who were present at the laying of the ship *Marienburg* and then went on a trip to East Prussia. A voice-over proclaims: "Only in the 17th century, the German Order civilized this country and built more than 150 castles here." Parallels were drawn here between the German army and the German knights. But special attention in many documentaries about East Prussia was paid to the Tannenberg ceremonial complex. Such "shrines" were extremely important for the formation of the National Socialist rituals. For those who could not visit them, numerous films were made. Any group, any society that intends to be consolidated needs such places. This is not just a memory of some events, it is a visible symbol of unity. In such "holy" places, people and space enter into a certain relationship.

But the new regime needed new shrines. Among the many religious places of the National Socialist movement that arose in the early 1930s, three main ones could be singled out:

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heroes in the homeland of the Nazi movement in Munich, the Nuremberg site for holding the imperial congresses of the NSDAP and the *Bürkenberg* mountain near the city of Hameln, where the "Harvest Festival" was held annually. The latter was reported not only in newsreels. Fragments of several "Harvest Festivals" can be found in the film "Arrangement of the Memorial Sanctuaries". It spoke of the care with which the construction of new sanctuaries was being carried out. Several films were dedicated to the Munich cult complex: "For Us", "Eternal Watch" and "November 9, 1935".

The 1941 film *Buildings of the New Germany* showed these quasi-religious buildings of the new National Socialist religion. In the film itself, the thought sounded quite clearly: "Internally renewing, advanced peoples have always been nations that were actively engaged in construction." Images from this film: coast of the North Sea. In one of the villages, a semblance of a square communal dwelling is being created. A small wooden bell tower rises above this squat building, from where the sounds of a bell can be heard. The double-leaf door to this "memorial" seems to be guarded by two sculptural figures: a warrior with a short sword and a peasant. The interior decoration is spartan simple. If a cross had appeared here, one might have thought that they were showing a rural Protestant church. Under the vaults of this gloomy building there is a group of young men and women who almost do not differ from each other either in clothes or hairstyles. Then they seem to pass into the massive fortifications of the "ordersburg" *Sonthofen* and *Vogelsang*. They are replaced by shots showing the rituals taking place in Munich at the ceremonial complex "Martyrs of the Movement" and the celebrations at the Nuremberg Party Congress. Shown against the backdrop of ancient buildings, new structures cause a certain religious awe.



Other films elevate this relationship between past and present to a mystical level. Examples include the films *Red Rock* and *Worms – City of the Nibelungs*. Full of heroic pathos, the film "Red Rock" told about the difficult life on the island of Helgoland. "A lonely, left to itself island, located in a stormy sea, resists the winter elements." The new regime made life easier for the islanders. The joyful faces of tourists are shown as they crowd Helgoland. And again, already familiar elements: a castle, holy places, an invocation to the ancestors and their militancy. The film "Worms - the city of the Nibelungs" is one of the most important "Aryan film creations" of the Third Reich. This "ancient imperial city" was presented as the starting point of an epochal historical

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orgy of Germany, which reached its apogee with the advent of the Third Reich. "Where the Rhine, the fateful path of the West, intersects with the ancient path of the Nibelungs, which connected East and West, in the midst of fertile fertile lands is the city of Worms, the residence of kings and the Nibelungs. It can be called the German Groya. There are still visible remains of Roman buildings. As you can see, many documentaries immersed the viewer in a kind of mythical reality, where the past and the present became one.

But this mythical reality was by no means the main purpose of Nazi documentaries. The cultivation of a new political religion required the popularization of new rites and a new cult ceremonial. In this respect, Leni Riefenstahl's film *Triumph of Faith* is the most remarkable. This 50-minute creation of a brilliant German woman was little known to the general public. It can be called the elder brother of the almost cult film *Triumph of the Will*. In 1933, Hitler became concerned that not all Germans could take part in the Nuremberg Congress, and, therefore, the cultivation of a new religion could slow down. The cinematic presentation of the solemn events in Nuremberg was ideally suited for the realization of this undertaking. In the literature, this film is often called lost, in fact, after the events of 1934, it was no longer shown, since Ernst Röhm, who was killed during the "night of long knives", was very often seen in the frames. In fact, three films were made about the party congresses of the NSDAP: "Party Congress of 1929", "Triumph of Faith" and "Triumph of the Will". The name of the second film, on which we will stop our attention, is noteworthy - "The Triumph of Faith". The very name already contains the idea that the victory of Hitler and the emergence of the Third Reich were some kind of German miracle, and the national socialist idea itself could not be logically comprehensible, since it was similar to a religious faith. In this regard, the move found by Riefenstahl is very interesting. The film actually begins with the fact that in Nuremberg, preparing for the celebrations, Hitler arrives by plane. The very fact that Hitler descends to mere mortals from the sky must evoke religious feelings. She would later repeat this move in *Triumph of the Will*. The shots that follow only reinforce the mystical impression, Hitler descending from the sky is greeted by roaring and jubilant crowds. In this context, we can talk about the image of the Fuhrer as a kind of deity. Is that why, against the background of the roar of thousands of people, the rumble of bells is heard?

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And

Here's another funny observation. All Nazi congresses opened with an overture from R. Wagner's opera *Rienzi*. August Kubchik, who was friends with Hitler in his youth, said that Adolf always froze when people greeted the people's tribune at the opera: "Heil Rienzi!" After one of these scenes, Hitler allegedly declared: "I will definitely become an orator." And here's another interesting moment. It was in this film that the ceremony of consecrating party banners was demonstrated to the public for the first time. Hitler attaches to each of the Nazi flags a cloth that is soaked in the blood of those killed during the "beer hall putsch" of 1923. It would seem that this is a purely Nazi rite. But no! The National Socialists borrowed this ceremony from

Middle Ages. Such a thing as a "bloody flag" existed during the Gogenstaufen dynasty.

The film Winter Solstice also had a structure similar to Triumph of Faith. This 40-minute film was made by a foreign NSDAP organization. The initiator of its creation was the Argentine branch of the Nazi Party, one of the largest foreign Nazi associations. At the beginning of the film, the viewer sees Buenos Aires on the winter solstice. The city lives its own life, but then there are moments that suggest German influence: Mercedes tires, German ships in the harbor, loaders unloading German goods, German publications in newsstands. But the logical continuation of these shots is the German school, where preparations for the winter solstice are in full swing. The celebration itself is nothing original - a fiery extravaganza. Giant bonfires, blond girls dance around to "spherical" music. Torches in the hands of sports youths. Portraits of the Fuhrer, frozen on the walls, like icons in the "red corner". Endless

swastikas.

The winter solstice was one of the main holidays in the Third Reich. But here is an interesting fact: if the entire public and ordinary party members celebrated the winter solstice, then the SS Soviets called it a little differently. And the celebration rituals themselves were different. In the SS this holiday was called Yul. Yule (in Scandinavian pronunciation Yule) is the darkest time of the year, when the nights lengthen and the days become shorter. But in the Germano-Scandinavian tradition, this is also the time of the return of the sun and the end of the daylight hours. The name Yul-Yol comes from the word "wheel" (sun wheel). Symbolically, this is represented by the custom of lighting the wheel and rolling it down the hillside, engulfed in flames. In addition to the light

values, it's also a day

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the departed, and a time for sacrifice for peace and prosperity in the coming year. On this holiday, they sang a song calling on the souls of the dead: "Come, those who want, join, those who want," with these words the woman walked around the house in the coming Yulya-Yolya time. This was done because it was believed that everyone could enter the house, and it was forbidden to lock windows and doors. It is clear that the souls of the dead could not

be an obstacle. The world tree of the Germans, which became a large amount of food, was placed as a symbol of the Ahnenerbe elk And in ritual and decorative

lyakh. Before this food has not been touched before

Yulya-Yol himself, for the ancestors were the first to taste it, and then those already living. It was nuts, pastries and more. On the eve of Yule-Yul, people went to sleep in living rooms and prepared beds for the dead. Branches of evergreens were brought, and they were decorated with figurines of people and animals made of dough. At the top was a spearhead, as a symbol of Odin's spear. This branch or whole tree, as it is now (a Germanic custom from the 15th century), is a symbolic image of the World Tree, Irminsul, and those things are symbolic offerings to the pagan gods.

For the celebration of Jul, the SS developed a special ritual lamp, the Yulleichter. The SS Society Heritage of Ancestors was directly responsible for its creation. The Ahnenerbe was characterized by ideological speculations on the cult things of the past and their introduction into modern life. An example of this was the use in the new rituals of the old Saxon "convex urns" of the century AD, which served as the basis for the Yule lamps. Ahnenerbe employee Karl Theodor Weigel studied the original urn in detail in the Hannover State Museum. A few months later, the production of copies of these urns began at the Ahnenerbe porcelain manufactory in Allah. Soon the adherents of the New German cult could already purchase lamps in the Berlin shop on Hermann-Göring-Straße. This lamp was an expression of peasant aristocracy, used together with arborvitae,

which replaced the Christmas tree. In ancient Germanic mythology, thuja was a sign of life-giving power, symbolizing in general the blessing of the Germanic gods. Luminary sketches

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Nicknames were given to the General Secretary of the Heritage of Ancestors V. Zivers in July 1936. In January 1937, the Ahnenerbe gave Himmler a catalog of runes and symbols that were supposed to symbolize the Yule holiday. This edition also had to explain the use of the Yule lamp in the new rites.

Here we encounter a problem that our researchers have not posed before. In the Gretem Reich there were no rites common to the entire Third Reich. On the one hand, we see the political religion of the Nazi movement, which embraced almost all Germans. On the other hand, closed, purely mystical rituals practiced in the SS. They had a lot in common. Take, for example, the same winter solstice. Both the "external" (Nazi) and "internal" (SS) religiosity of torture

Thuy wreath that replaced the Christmas tree

tried to supplant the Christian Christmas. Both the party members and the SS regarded fire as the sacred substance of the Nazi movement. Fire was like a link between heaven and earth. But if for ordinary people it manifested itself in the form of bonfires soaring up to the sky, then with the SS it was seen as lightning, cast down from the vault of heaven. In addition, one should not forget that for ordinary Nazis and ordinary Germans, the holiday that fell on December 21-22 was not

Variations of the Yule lamp used in the ritual practice of the SS

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Heinrich Himmler at the alleged archaeological site

Kim Continuation of the nationalist traditions established at the beginning of the 19th century. For the SS, this celebration was a connection with time immemorial, a living communion with eternity. On this occasion, Himmler once said: "Just as a tree dries up, having lost its roots, so the people are doomed to death if they do not remember their ancestors. It is important that German people return to the eternal cycle of the past, present and future, the cycle of disappearance, being and emergence, the cycle of ancestors, living and descendants".

This thesis was clearly demonstrated in the film *The German Past Comes to Life*. It shows the archaeological excavations carried out by the SS forces. This SS expedition was engaged in the study of one small village. How much importance Himmler attached to this film is evidenced by at least one fact – he himself appears in the film. Here he is passing by excavations, studying some shards. And here is his speech: "With these excavations, we are not going to compete with science in any way. No, on the contrary. We want to find ideological evidence together in a completely consistent way. We will dedicate ourselves to this task with the same perseverance with which the SS performed all the others.

tasks".

It is very significant that this film was dedicated to the excavations of a rural settlement. The fact is that Himmler directly linked the idea of a pure Germanic race with ideas about

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peasant settlement as the basis of this community. Himmler, as well as Walter Darre, the imperial leader of the peasants, never doubted that "pure race" and "peasantry" were identical concepts, synonymous words. In 1933, Darré explained to Hermann Rauschning that he and the Reichsfuehrer were to bring in a new peasantry destined to become the new elite of Europe. Implement such a project within existing rural

structures was very difficult, and therefore a special Office for Race and Settlement was created in the SS, which was headed by Walter Darre. It was there that the formation of a new elite was to begin. To strengthen cooperation, Himmler became the head of the "Reich Union of German Graduates in Agriculture", which was part of the Imperial Food Cabinet. But over time, Himmler decided to select a new biological type of people himself. The sphere of this experiment was not to be the entire German people, as Darre assumed, but only the SS. The Reichs Fuhrrer went much further than Darre, who spoke of the settled German peasantry. Forming the core of the future Waffen SS, Himmler put forward the idea of a "fighting peasantry" that would be able to conquer land for itself in the East. Darre was alien to the idea of "onslaught on the East", he wanted to be content with his native lands. In his opinion, the German peasant had to cultivate his native land, in extreme cases, to protect it, but not to conquer other people's expanses.

Himmler was always interested in ancient history. But, nevertheless, he began to demonstrate his knowledge in this area quite late - already after the Nazis came to power. Basically, this happened in table conversations, conversations with a personal doctor or other high-ranking party functionaries. It is common knowledge that Himmler believed himself to be the reincarnation of King Heinrich II ("Fowler"). At the same time, he did everything possible to be perceived precisely as an amateur historian, and not as a specialist. In making remarks on German history, Himmler never concealed his dilettantism on this subject. Himmler's views on history were a kind of cocktail of völkisch ideas, social Darwinism and racism in the style of H. Chamberlain. In the Third Reich, as was to be expected, the Nordic-Germanic type of man aroused particular interest, which, in accordance with Nazi ideology, was the center of the historical and biological development of the world. In the history of the Nordic race, Himmler saw an example of the struggle for a highly developed culture.

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It was the racial qualities of the Germans that, according to Himmler, were the reason for their superiority.

How Himmler understood ancient history could be seen in the film "The Germans against the pharaohs." This film, unfortunately, has not come down to us in its entirety. But the question itself is interesting. The Germans Against the Pharaohs was planned as an educational film, which was supposed to be shown not only in schools, but also at various major events organized by various Nazi structures. This tape is very different from everything that was filmed in the Gret'em Reich. That, however, does not prevent it from being a typical example of propaganda films. With the help of dramatizations and reproductions, two eras were linked together: German and Egyptian. Already from the credits of this film it followed that there were only three actors in the film: Walter Holten, who played a Germanist scientist, Justus Paris, who portrayed an Egyptologist, and Albret Spenger, who acted as a specialist in the mysticism of the pyramids (1).

From an artistic point of view, the film was nothing special, if not to say that it was disgusting. First, an Egyptologist dressed in a double-breasted jacket appears in the frame, who puts forward well-known theses. He is the spokesman for the generally accepted scientific point of view. Then a discussion ensues between the actors. At first it seems that the conversation is exclusively between a supporter of traditional science and a representative of occult knowledge. Gradually, the Germanist is involved in the matter. He now takes the side of the Egyptologist, now the side of the occultist. But the end of the movie is amazing. the viewer is led to the idea that many thousands of years ago in the north of Europe there was a highly developed Germanic civilization that could quite successfully resist the pharaohs from Egypt.

But without a doubt, the film "Secrets of Tibet", which was created under the actual guidance of the molologist Ernst Schaefer, had the deepest mystical overtones. Himmler saw one of the most important goals of the Tibetan expedition revealing the lost Indo-Aryan militant religion. Here we see the obvious influence of the ideas of Wiligut, who believed that

Baldr, having escaped death, hid in Asia, where he founded a stronghold of Irminism. According to Himmler, it was from this religious direction that Buddhism was born. The facts confirming the existence of this "proto-religion" should have contributed to the emergence of a new Oriental studies, which would study the Asian regions from the point of view of Wiligut's "secret tradition". As you can see, Ernst Schaefer's expedition had not only natural science and

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Poster for the film "Secrets of Tibet" and a photo taken by the Schaefer expedition

lytic, but quite distinct occult attitudes. Altogether they came down to four main tasks:

— to confirm that in the "prehistoric time" the white race dominated the East, for which it was supposed to carry out archaeological excavations and ethnographic research:

— to explore the rukoles of Tibetan monasteries, in which fragments of the ancient Aryan religion could be preserved;

— to conduct meteorological, geological research;

— to conduct a "monitoring" of the moods of the local population, with a view to the possible creation of a center of anti-English subversive activity here.

As we remember, Schaefer's Tibetan expedition returned back to Germany in August 1939. She was greeted with honors. Himmler even put aside all his affairs in order to personally present Schaefer with a special ring with a "dead head" and a premium SS sword. Ernst Schaefer was in the center of attention of the entire Reich. He meets the world famous researcher Sven Hedin, who enthusiastically exclaimed: "Here is a man who should continue my research!" But Schaefer was not destined to show off for long on the front pages of German newspapers. The Second World War broke out. By the beginning of 1940, almost all members of the expedition moved to Heritage of Ancestors. Here, under the personal leadership of Schaefer, a department of Central Asia and expeditions was created,

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SS ring, view from four sides

who was supposed to deal with the processing of Tibetan finds. At first, the new structure occupied the entire third floor of the Munich residence Ahnenerbe on Wiedemaier Strasse. But on January 16, 1943, the department was transformed into an institute. Its founder was already mentioned by us Sven Helin. In August 1943, Schaefer received the medieval Mittersill castle in Pinzgau as his institute, which was rebuilt after a fire in 1938.

In the meantime, the success of the German army in the eastern direction, the Japanese attack on the United States became the prerequisites for the fact that special interest began to be shown in Asia. Under these conditions, the "film sketches" made by members of the expedition to Tibet became excellent material for creating a propaganda film. The filmmakers were given the following tasks: to demonstrate military enthusiasm, to glorify the Asian units of the Waffen SS, to portray the Tibetans as possible enemies of England. In the course of working on the film, completely different accents came to the fore. Namely: an attempt to prove that in the Himalayas there is no time

there was a highly developed Aryan civilization. The creators of the film "Guys of Tibet" paid special attention to the magical rituals practiced in Lamaism.

The film itself began with a screening of shots that depicted the militancy and aggressiveness of Tibetan culture. This image was very far from the now replicated idea of Tibet as a peaceful state of monks, where the majority of the population was engaged in spiritual and magical practices. Already from the first frames, the viewer saw the "war dances" that were performed in front of the formidable Tibetan protector – Mahakal, the lord of death and horror. In the movie script, you can read

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the following lines: "Mahakala is revered by the strongest of the noblest warriors. They prove to the god of war their strength, firmness and worthy development.

In the next part of the Tashilhumpo and Shigatsu script, Schaefer fixes his eyes on the Tibetan army. These scenes should lead to thoughts about the militaristic structure of the state of the Dalai Lama. "Symbol of the Ring Ahnenerbe. The symbol on it of the central authority is military 0007097 not from two "zig" runes, but from two

Eivas runes, read as (A-e) flag. — The decisions of the Dalai Lama XIII (in this situation, AnenErbe) to create a standing army. — The New Year holiday is celebrated as a military celebration. — Ancient heroic Tibet. Everything ends with the enthusiastic words of the announcer: "Church holidays demonstrate courage and perseverance so far from the usual monastic effeminacy". The episode ends with an army parade, which should remind the viewer of the army of Genghis Khan. The first announcer exclaims: "Sharp weapons!", the second - "Fast horses!", the third - "Brave warriors! They ride just like where they came from - from the steppes and deserts.

In the part devoted to the burial, cruel pictures of the dismemberment of the corpse, which is fed to the kites, are shown. The birds in this movie appear as a kind of living flying tombs. Such scenes were specially edited for the SS. No less important were the shots concerning lamaist magic. They show a Tibetan soothsayer invoking the Mongolian god of war. Particular attention was paid to lamas in the so-called red hats. The depiction of this sect is replaced by measurements of the skulls taken by the anthropologist Bruno Beger.

It would seem that Tibet and Germany had nothing in common. But the "Guys of Tibet" contributed in the best possible way to the growth of military and racist hysteria in the Third Reich. The same military spells, ruthless butchering of corpses, etc. Initially, Himmler planned to show this film after the victory in the war, but its premiere took place in 1942. From a mystical documentary, it gradually turned into a Nazi agitation, which was supposed to inspire the Germans. The Ministry of Propaganda gave this film the top three marks that a film could ever receive: "politically, artistically and culturally valuable". The screening of "Secrets of Tibet" was perhaps the only

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one of the most interesting cases in the history of Germany, when SS structures participated in the distribution of a film. Schaefer was invited to meet the audience in almost every German city.

, More than 400 articles and notes about this film appeared in the newspapers of that time. Most of headlines are almost incantatory: "We rode on horseback into a closed

Europeans of the city of the Dalai Lama", "In the Shadow of the God's Castle", "Tibet Reveals Its Secrets", "With a Camera to the Castle of the Gods", "The Castle of the King of the Gods", "Sparkling War Dance of the Gods", "Looking into the Unknown" and etc. In the middle of World War II, Germany was literally bewitched by Tibet.

The film "Secrets of Tibet" was something more than just a documentary film about the culture of a distant country. At some point, it became an epic for those who wore the uniforms of the "black order". He portrayed the Tibetans as the SS were supposed to look: a small caste of cynical, adventurous, bigoted, arrogant, extremely ambitious, and most importantly, disciplined and submissive men. But the most surprising thing is that the film, created for Himmler's personal purposes, did not distort the Tibetan reality at all. This became clear when the Buddhist Film Festival was held in Vienna in 2002. Then it showed "Secrets of Tibet", which caused a mixed reaction. One of the critics, Tom Mustroph. wrote a strange review. In it, he said that Himmler interpreted Tibetan mythology and magic in a Christian spirit! In the rituals of lamas, the Reichsfuehrer SS tried to evade the rites of ancient Christianity distorted by time, The review caused bewilderment. This would be a fair reaction if one did not know about the views of Wiligut, Himmler's fascination with European Gnosticism. In fact, The Secrets of Tibet was another brick laid in the building of the "new religion" – "pre-Jewish Christianity", which the SS chief dreamed of reviving.

## CHAPTER 7 THE UNSEEN BATTLE FOR IRMINSUL

falling into the Geutoburg forest - the so-called thicket-covered ridge of the Weser Mountains, located in North Rhine-Westphalia - you can see the most beautiful landscape. Rising several tens of meters above the ground, effectively looming against the sky, five uneven sandy columns dotted with secluded grottoes and passages lie before us. picturesque ska

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The scenery, reminiscent of a picture from a children's book of fairy tales, only adds to the charm of these places. Located in a territory full of ancient sacred buildings, they are shrouded in mysticism and legends: according to folk legends, these stones were erected in one kidney and then melted down by the devil.

June 21, soon five o'clock in the morning CET. Above the sandy cliffs of the town of Externstein, hidden in the Geutoburg Forest. fog hung. Enough about cold. The tops of megaliths rise above the valley. which was dammed up after the war and has now turned into a shaped lake. In a few minutes the sun will rise and the shortest night of the year will end. This astronomical phenomenon was observed here even with zeal. But now the rocks of Externstein are a place of pilgrimage for the evil of neo-pagans, young nationalists, champions of the "secret sciences". Externstein lies near Detmold, a town adjacent to the Bielefeld University Center, where I completed my dissertation when I was there. By Russian standards, and completely at hand. This monument is the largest shrine for sun worshipers. yielding the palm only to the English Stonehenge. During the period of the pacist dictatorship, he was given the closest attention.

On the eve of the Nazis coming to power, more and more dreamers began to be ironic in the scientific world. occultists and "clairvoyant". The study of this megalithic complex is primarily associated not so much with the work of serious isgorikov. how much with the activities of the popularizer in the style of "Völkisch" - Wilhelm Teilt. In the scientific world, Toidt and his followers were referred to as "pernicious science fiction writers." This researcher was born in 1860 in the family of an evangelical priest. At first, Wilhelm decided to follow in the footsteps of his

father. The career of the young priest was very rapid. He became one of the most prominent figures in the city of Schaumburg. In 1895, at the age of 35, he served as leader of the Evangelical Home Mission Association in Frankfurt am Main. Over time, Toilt began to change his outlook on life. This led to the fact that in 1908 he left the bosom of the perquisition, joining the "Union for the Knowledge of Nature", which is sometimes called the "Keplerian Union" in the future. It was a very strange organization. Its leadership was inspired to combine religious ethics and natural-scientific views, which was supposed to be the key to the formation of a new worldview. At the same time, the members of the Union for the Knowledge of Nature intended to fight with all their might against the academic seriousness that soared in German universities. Toidt was at the forefront of this struggle. He spliced his

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religious ideas with genetics, which made him very popular in the circles of the "Völkisch" movement. In 1917 he wrote a book that strengthened his position in the nationalist camp. The new work of Wilhelm Teudt was called "German Efficiency and the World War". The author of the book, an active participant in the world war on the Western Front, painted the political system of that time with just a few strokes. International treaties actually destroy the natural law of the stronger and smarter. Germany, on the other hand, is opposed by a host of hostile peoples who are full of contempt and fear towards the German people. These low qualities of the rest of mankind could be overcome if the German way of thinking was spread all over the world. This would lead to the emergence of new (true) values and a cultural upsurge in many countries. The German Empire, which at the time of the writing of the book was still a superpower, was seen by Teudt as the ideal political order. But at the same time, threatening notes sounded in this work. First, Toidt insisted that Germany pursue a tougher policy towards foreigners living on its territory. This concerned, first of all, the Jews. Secondly, he clearly pursued an anti-democratic line. This was expressed in his thought that the rejection of the three-class electoral system could have detrimental consequences for the country. After the defeat in the world war and the conclusion of the shameful Treaty of Versailles, Teudt's political attitudes became even more radical. After the French and Belgian troops occupied the German Rhineland in 1920, Wilhelm Teudt was forced to change his place of residence and move to the small Westphalian town of Detmold. Why the choice fell on this place is still unclear. Maybe pure accident. At least, we can safely say that at that moment W. Toidt did not show any interest in the rocks of Externstein. Most likely, Teudt was attracted by the political climate in these places. During the early years of the Weimar Republic, Detmold was home to many nanionist, paramilitarist and völk

Wilhelm Teudt, who discovered Germany's Externstein

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she" organizations. Disillusioned and embittered, W. Toidt takes an active part in the activities of almost all of these unions. At some point, he even became the head of the local branch of the Steel Helmet. In 1925, citing extreme employment, he was forced to leave this post. Then he again returns to writing. This time he decided to focus his attention on the so-called German studies direction. As part of this activity, he begins to actively study the ancient history of Germany. All this



predetermine his contacts with numerous nationalist associations throughout Germany, whose activities are becoming more and more pronounced racist,

Studies of Germanic antiquities force the former priest to turn to archeology. He gets acquainted with the works of Jacob Friesen. Among the books read was an Introduction to the History of Primitiveness in the Territory of Lower Saxony, written in 1931. While studying this work, Teudt first discovered the features of primitive religious cults. In 1928, he created the "Association of Friends of German Prehistory", rejoicing at the rapid increase in the membership of his organization. In 1929, in Jena, he published the book Sacred German Ideas, which was a reflection of his views on the past of Germany. His conclusions were not original - he borrowed some of them from a number of "völkisch" researchers. Teudt decided to immediately acquire all-German recognition from the public. He succeeded only in the early 1930s. He was aided by his prophetic enthusiasm and personal charisma, spiced with the apparent mystique of The Initiate. He even managed to arrange the publication of the magazine Germania, which became the mouthpiece of his ideas.

But the ideas of the aged Toidt did not enjoy much popularity in the scientific world. One of his contemporaries once remarked: "Goydt was not a scientific luminary. He built his ideas on faith and intuition, which he preferred more than evidence and historical evidence. It can hardly be said that he had extensive knowledge of history. He was not familiar with scientific literature... He was characterized by inconstancy and capriciousness." This opinion was largely shared by some members of the Association of Friends. During the years of the Nazi dictatorship, local officials of the NSDAP gave a similar characteristic: impulsive, unrestrained, lacking sufficient business skills and political flair. Apparently, only such a quality as "lack of political flair" explained why W. Toidt joined in the NSDAP only in 1935, although sympathizers

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zirovat Hitler since the mid-20s. But let's go back to the days of the Weimar Republic.

After Teudt published his doctrine of German shrines, which lay on certain sacred lines, all-German fame came to him. It was at this point that he became a member of the German Confederation, a pan-German organization founded in 1894 in Berlin by the teacher Friedrich Lange. The goals of this union were not particularly original: the spread of the German way of thinking, the restoration of German identity, the promotion of the German way of life, German behavior, the formation of a national community. All this activity was based on specific German thinking. This is what distinguished the German Confederation from numerous anti-Semitic and nationalist organizations. Its members did not issue anti-Semitic propaganda, although §24 of the Charter of the German Confederation stated that any relationship with Jews would lead to automatic expulsion from the organization. The union mainly consisted of officers, merchants and employees. Wilhelm Teudt was among them the "black sheep". It is possible that it was on the initiative of the leadership of the German Confederation that Toidt created the "Association of Friends of German Prehistory", which was to become a subsidiary organization of the Confederation. This idea is suggested by the date of the creation of the "Association" - 1928, that is, the time when Toidt showed the zeal of a neophyte who had just found himself in the German Union. This version is confirmed by the fact that almost the entire leadership of the "Association of Friends" were members of the German Union. Also, the participants of these groups addressed each other in exactly the same way - "brother", although they did not use this address in correspondence. Later, the Nazis recognized the German Confederation as the oldest "völkisch" grouping, which led to the actual merger. By the way, if we look at the board of the "Association of Friends", we will find interesting figures there. It turns out that Carl Maria Willigut was there since 1930!

At the end of the 1920s, a special cult of Externstein began to form, to the creation of which W. Toidt had a hand. This resulted in a major conflict that broke out between

supporters of Toidt and followers of academic science. The cult started with the fact that Toidt began to almost carry out his own excavations in the vicinity of the Detmold rocks. This adventurous undertaking was facilitated by the illness of the director of the local department, which was engaged in the protection of historical monuments. Because of this, neither Toidt nor his theories received a worthy rebuff. As a result, the monument protection system itself, which has existed for more than 100 years

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this area, was set

questionable. Don't forget 4

that official science itself did not give Externstein a worthy

foot attention. As you know, e

A holy place is never empty. This yene che Hao ha da sotta, the niche was immediately filled by "destructive Zaza zazaznednye science fiction writers."

Wilhelm Teudt loudly sonand announced to the whole world that he had discovered pamlanme tta 39-0aga U "German Stonehenge". After reading a lot of literature, a ton, for a zot adoi chaa Zovi in the meta concerning Externstein, Toidt A dozna tavata there vyt m talata made only one thesis - rocks .

at one time were the largest center of worship in "5" And Germany

sun. Indeed, in some of the rocks there were niches that made it possible to say that in ancient times astrogysm was carried out there, addressed to Wewelsboog nomic observations. But the very one that speaks of exceptional

comparison of Stonehenge and Ex-significance of Externstein. Turniggain's letter said that Willigut Teudt was going to create a comprehensive theory that would explain the purpose of these rocks. The idea of a large pagan center near Detmold was not new. It can be found in a 1564 manuscript attributed to Hermann Hamelmann. In it, the author spoke of Externstein as a place of worship for a pagan cult. In 123, this idea was developed by Otto von Bennigsen, who suggested that it was in Externstein that the main pagan shrine of the Saxons, the Irmisul idol, was located, once destroyed by Charlemagne. Toilt allegedly discovered that Externstein lies at the intersection of the "sacred lines" he found in northern Germany. He believed that these lines, roughly coinciding with the lines discovered by other researchers, connected Externstein with other ancient religious buildings, including the stone circle in neighboring Bad Meinberg. Above the chapel, Toilt believed, once there were wooden buildings used to observe the movement of the sun, moon, and stars. He suggested that the Exterstein was the center of an ancient Aryan cult. The findings confirmed his hypothesis,

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according to which the absence of a roof and destruction in the chapel-observatory is the result of deliberate vandalism by the Cistercian monks. He proved that the 50-ton slab at the foot of the rock-column was formerly the side wall of the chapel. The monks destroyed the sanctuary in order to cleanse it of pagan prehistory and make it suitable for Christian worship.

In the rocks of Externstein, nature itself created many caves and passages, later inhabitants of these places only expanded them. And although the purpose of some caves is beyond doubt - they were chapels, for what purposes others were used - it is still a mystery: there are steps leading to nowhere, and incomprehensible platforms and niches, and a tomb carved into the rock, and drilled into the rocks. small and large holes.

The most remarkable place in all of Externstein is a small chapel, which is carved near the very top of one of the rocky columns. It is not easy to get there: the only way to reach it is through steps carved into the stone and a rickety footbridge. The chapel has no roof, and on its eastern side there is a domed niche with a column-shaped altar that does not fit into any of the usual styles of church architecture. Immediately above the altar there is a round window 50 cm wide. European researchers of antiquities in the 19th century noticed that it was directed simultaneously at the point of summer sunrise and the northernmost point of moonrise - two important astronomical coordinates noted in many stone circles and similar structures of the prehistoric era. Apparently, the chapel was built so high above the ground in order to conveniently

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#### Types of Externstein rocks

was to watch the sunrise and the moon. Moreover, researchers have established that Externstein lies at approximately the same latitude as Stonehenge, a fact that proved the importance of this astronomical landmark both for ancient European astronauts.

tronomes, and for priests.

During the heyday of German romanticism, Externstein was written about as a manifestation of popular beliefs characteristic of the pre-Christian era. This opinion was opposed by another point of view, which suggested that Externstein was closely connected with the Christian tradition. It turned into the "magic" center of Germany much later, in the era of the Crusades, becoming a kind of reflection of Jerusalem, transferred to the banks of the Rhine. The nationalistic interpretation of history inherent in the great German historian Gustav Kossinne relied on the first interpretation of megaliths. "Völkische" researchers, worshiping these rocks, created a certain ancient Germanic cult, which, after the First World

The altar in Externstein is very reminiscent of Merovingian ritual altars.

and images of altars from manuscripts of that era

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war has acquired incredible proportions. It was based on a variety of motives: romanticism, nationalism, racial ideas, German idealism.

As mentioned above, according to one version, the main center of cult ceremonies of the Stone Age was located here; according to another, the beginning of its use for religious purposes dates back to the 11th century, and Externstein itself is simply an imitation of the holy places of Jerusalem, the memory of which has been kept since the return of the crusaders. When Christianity replaced paganism in Germany around 722, places of worship were inherited by the new religion. In medieval times, Externstein served as a refuge for Christian hermits.

For the Germanic pagan tribes of Northern Europe, the world was not divided into earth, "heaven" and "hell". According to them, it was a complex chain of interconnected worlds, which, according to the Edda, arose when Muspellheim, the universe of Fire in the South, collided with the universe of Nilfheim in the Great Void of Ginnungagap. From this union were born the giant Ymir and the cow Audumla. By licking the ice, Audumla created a human, Buri. Buri spawned Borr and his wife, Bestla, who gave birth to Woden-Odin, Willy and Ve. The children of Borr killed Ymir and from his body created the Nine Worlds and the World Tree, half holding the Universe, outside of which Utgarl is located, "that which is outside space": the World Tree growing from the Sources of the World, on which the combined Worlds rest, at various The clans had different names: Igglrasil - among the Scandinavians, Eirmensull - among the British, Irminsul - among the Germans.

Invading Saxony in 772, Charlemagne destroyed the Eresburg fortress and overthrew the pagan shrine located in Externstein, Irminsul. "My victory would not have been complete if I had not been able to destroy this idol!" — Charlemagne said during the destruction of the pagan shrine. Some call the Saxon Irminsul shiuerza! zizNpep\$ ota - a world pillar, as if supporting everything. The Scandinavian Laplanders borrowed this concept from the ancient Germans: they called the Pole Star the "Pillar of Heaven" or "Pillar of the World". Irminsul was compared even with the columns of Jupiter. Similar ideas have been preserved to this day in the folklore of Southeastern Europe, for example, Soioana Segshii among the Romanians.

Around 1120, a bas-relief of the Descent from the Cross was carved by Cistercian monks from a monastery in nearby Paderborn. Grottoes carved in stone served as chapels. A remarkable detail of the bas-relief is the earth pillar, which, according to pagan beliefs, supports the Universe. To show superiority

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Christianity over paganism, in the image it is symbolically bent into an arc, as if serving as a support for Nicodemus' feet. The latter, according to the biblical story, participated in the removal of the body of Jesus from the Cross. It is also noteworthy that the legs of Nicodemus were deliberately beaten off - local residents explained that this "mutilation" was inflicted on the image by pagans who took revenge on Christians for desecration of their shrine Irminsul.

However, at first Toidt said nothing about Irminsul. He expressed this idea already in 1929 during a conversation with Gustav Kossina. Teudt tried to win over this world famous scientist to his side. In the late 20s, the public was literally obsessed with the idea of the German Stonehenge. Kaiser Wilhelm P himself, who was in exile at that time, kept in his Dutch library several works by Teudt, which were almost desktop books. The amateur scientist urgently needed a scientific substantiation of his views. After Gustav Kossina refused to cooperate with him, Teudt turned to the eminent archaeologist Karl Schuchgarlt. But he also did not express stormy joy about such cooperation. As a result, the scientific nature of Toidt's views was taken up by the unknown Swiss Otto Hauser. The obscurity of this researcher did not prevent Toidt from proclaiming him the most talented German anthropologist. But such scientific unions did not bring Toidt the success that was overnight ensured by the political development of the country.

The persecution by the state government, headed by the Social Democrats, provided an excellent opportunity for the Teudt group to attack the Weimar Republic in earnest. As a result, the "Association of Friends" was forbidden to work in Externstein. This did not go unnoticed by the leadership of the Hitlerite Nartia. The Nazis decided to use the image of Externstein for their propaganda purposes. On one of the election posters, the Externstein rocks were depicted in the glow of a swastika. Nazi propagandists, tirelessly,

they spoke during the elections to the local Landtag about the "German shrine", which was a symbol of the coming national revival. But at the same time

The bent Irminsul and his restored form

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It should be noted that the ideologists of Nazism have not yet attached much importance to Externstein. For them, this is just a convenient excuse to revive their propaganda. There could be no question of any serious perception of Toidt's idea.

The situation changed radically after January 30, 1933, the day the Nazis came to power in Germany. From that moment, an active struggle began between various scientific and pseudo-scientific groupings to ingratiate themselves with the new authorities. It was especially fierce between academic circles and amateur scientists who preached the ideas of "Völkische". It was at the beginning of 1933 that the first links were established between the "Association of Friends" and the "Union of Struggle for German Culture", which was supervised by the main ideologist of the Nazi party, Alfred Rosenberg. This led to the fact that Externstein began to pay more attention, and in May 1934, archaeological excavations even began to be carried out near the "sacred" rocks. It was a very strange time when many complex social processes were intertwined. Let's try to isolate them separately, to carry out a certain periodization.

1. January-April 1933. A period when all interest groups tried to enlist the support of the National Socialists.

2. In May 1933, under three party structures, there were three different projects that were devoted to the study of ancient history and included, among other things, excavations in Externstein.

3. In the summer of 1933, all groups participating in the struggle for ancient history were waiting for the reaction of the new authorities. At this time, Wilhelm Teudt is moving closer to a number of serious scientists and gains a clear advantage over his opponents. His position was strengthened when, during the Nordic Thing, which took place in the Bremen Cathedral, it was proposed to cooperate with the new bodies involved in the protection of monuments. |

4. In the autumn of 1934, the League for the Struggle for German Culture, then headed by Hans Reinert, ceases to be an ally

Bas-relief "Descent from the Cross"

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com Toidt. Reinert himself has been disciplined, and the organization he leads is on the verge of a split.

5. In the spring of 1934, the "chief ideologist" of the NSDAP made an unsuccessful attempt to unify the "Society of Friends", that is, to infuse this organization into his department.

Such periodization and the events of 1933 - early 1934 themselves indicate that there was no single process in the country. Everyone tried to gain a foothold in the structure of the new government, doing everything possible for this. Let's try to understand this difficult process, which marked the beginning of the transformation of Externstein into one of the main Nazi and SS shrines.

There is no doubt that Wilhelm Teudt was for Hitler's coming to power, as they say, "two hands." This was an excellent opportunity to continue the politicization of Externstein, which Toidt and his associates had begun in their time. After Hitler

was proclaimed the Reichskaniler of Germany, the "Association of Friends" immediately began to actively use the changed political climate for their own purposes. As can be established from documentary sources, the Teudt organization, almost in the early days of the Nazi dictatorship, began to look for ways to use the financial and political potential that

Defense Minister Blomberg in Externstein

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to Prussian Ministry for Education and Religion. A special strategy was even developed, which was approved at a special meeting of the board of the Association of Friends of German Prehistory. On March 1, Toilt wrote to one of the brothers in the German Confederation: "Your initiative to popularize our undertakings among the current rulers of our ideas must be promoted in every possible way, but at the same time, excessive importunity must be avoided. As far as local conditions are concerned, here we can be calm... Even on Sunday I was at Br. Shpelge, with whom we talked a lot." Following the planned plan, Teudt at the beginning of March 1933 turned to the state government with a request to give the Externstein the status of a religious building of the past.

After Toidt attracted local party functionaries to his side, his supporters began to systematically attract the attention of the Nazis of a "higher flight". Toilt begins to send copies of his book and separate issues of the Germania magazine to all the imperial ministers. The first to receive such "offerings" were Propaganda Minister Joseph Goebbels and Imperial Education Minister Bernharlt Rust. In each case, W. Toidt attached a letter in which, as a person who was not devoid of diplomatic abilities, he emphasized the official activities of one or another minister. So, for example, he wrote to Rust about the need to study ancient German history at school, and to Goebbels he informed about its enormous importance in the cause of rallying the people. Toidt and his associates did their best to demonstrate that the "Association of Friends" and the NSDAP had common interests. Over time, Toidt went much further, he began to invite major political figures to the anniversary reporting meeting of his association, which was to be held in June 1933 in one of the German resorts. To get to the very top, Goydt decided to cooperate with the "Union of Struggle for German Culture". One spring day he had a personal conversation with the functionary of this union, Heinrich Glasmeier. It seemed that the tactics employed by Toidt were beginning to bear fruit. In May 1933, the Externstein researcher learns that Rust allegedly declared that the "Association of Friends" should be used in the reorganization of the education system in the Reich. How great was Teudt's disappointment when not a single representative of the Imperial Ministry of Education appeared at the solemn meeting. .

In fact, V. Toidt's plan failed. The Nazi bosses paid more attention to Hermann Wirth's "Research Institute for the Spiritual History of Antiquity" or the "Society of Ger

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Delegation of the Imperial Labor Service at the rocks of Externstein

Mansky history of primitive society and prehistory, which was headed by Wirth's friend Johann von Leers. The latter paid more attention to racial politics than to history itself. Associating himself with the very essence of the new regime, Leers poured numerous

trumpet anti-Semitic passages. For example, in the journal "Nordic World" he could demand to throw the Jews out of the university departments where German history was taught. Wilhelm Teudt quite rightly believed that this person discredited the very idea of "völkisch" research in the field of ancient history. Another fact could not but upset Toidt. Now numerous researchers have begun to show interest in Externstein, taking away the palm from him. And he was not at all satisfied with the idea of turning a monument to Arminius (German), and not Externstein, into a "place of pilgrimage for the German nation". It should not be forgotten that the conflict with official science, which flatly refused to consider Toidt's ideas, has not yet been exhausted. But in early 1933, this problem faded into the background. The "Association of Friends" turned out to be torn away from the government trough by more accommodating and aggressive amateur researchers. However, Toidt was grateful to the new government, if only for the fact that it began to crack down on his old opponents, who had "entrenched themselves" in the academic environment.

After the leadership of the "Association of Friends of German Prehistory" was convinced that he did not have to rely on

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significant funding from the new government, a very cunning step was taken. Wilhelm Teudt founded the Externstein Foundation. This event took place on April 1, 1934. The appearance of the fund actually equalized the rights of various official structures and their functionaries. The local Gauleiter Mayer, who was "elected" honorary Chairman, and the representative of the land government - Oppermann, and the burgomaster of Detmold - Hörn, were members of the Board of Trustees. There was not a single representative of the competing "Völkisch" associations, which also claimed to study Externstein. There were no representatives of the structures supervised by Rosenberg at the founding meeting of the fund. Apparently, he simply did not show interest in the new structure. But Heinrich Himmler ended up on the board of the Externstein Foundation. The Reichsführer SS not only took an interest in Teudt's organization, but even personally attended the Constituent Assembly. For a long time it remained unclear why Toidt invited him to the board. Maybe he wanted to acquire the most powerful patron who would protect him from the attacks of professional scientists? But Himmler did not then have the power that came to him after the "night of long knives." Perhaps Toidt was guided by other considerations? There is a typewritten copy of the Charter of the Externstein Foundation dated March 31, 1934. So, in this document there is a handwritten insert, which speaks of the entry of the Reichsführer SS into the board of the fund. But then a new question arises: why did a figure of all-German size find itself surrounded by figures of a regional scale? Perhaps the regional Nazi functionaries, who in Himmler were the head of an elite organization who had direct access to Hitler, wanted to solve some of their problems through the Reichsführer? The answer to this question most likely would have remained a mystery if there had not been documents describing Himmler's visit to Detmold, which took place in the spring of 1934. During the visit, as is customary in appropriate cases, a certain cultural program was prepared. It included, among other things, a visit to Externstein. During the inspection of the rocks, the Reichsführer SS was introduced to the developments of Wilhelm Teudt. Himmler immediately took an increased interest in them. He immediately expressed his intention to help Toidt in the implementation of his plans. It was after this event that a handwritten addition appeared in the charter of the Externstein Foundation, according to which the Reichsführer SS was introduced to the board of this organization. Neither Toidt himself, nor the local authorities at first even

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and could not imagine that such a significant figure would be interested in their undertakings. However, Wilhelm Teudt immediately appreciated the benefits of this acquaintance. In less than a few days, all issues of the Germania magazine and Teudt's book with a dedicatory inscription appeared in the personal headquarters of the Reichsführer SS. They say Himmler studied them from cover to cover.

As a matter of fact, Himmler was the "wedding general" at the founding meeting of the Externstein Foundation, but even this modest event did not pass Himmler during his visit to Externstein mo Rosenberg, who was very jealous of questions of ancient history, considering them solely by their competence. The appearance of Himmler on the board of the Foundation significantly hampered the attempts of Rosenberg and Hans Reinert to unify the Association of Friends of German Prehistory. The appearance of Himmler on the board of the foundation allowed him not only to interfere in the activities of the organization, but also to some extent control the research itself related to Externstein, 15 months later Himmler was present at the birth of another organization - the Heritage of Ancestors (Ahnenerbe). Subsequently, fate will closely link Toidt precisely with the "Heritage of the Ancestors".

That the appearance of Himmler in the leadership of the foundation was an obvious winning move, Teudt realized a few weeks later, when the Reichsführer SS became the chief of the Prussian police and the Gestapo, and the official functions of the SS were significantly expanded. It became obvious that not just some party boss, but one of the most influential people in the Gretiy Reich took patronage over Externstein. In this situation, Rosenberg and his confidant Reinert decided to move on to more active actions. They sent a message to the leadership of the "Association of Friends" that it should think about the nearest plans for cooperation. Goidt, who for a long time could not find support from the authorities, was naturally delighted with such a proposal. He believed that Rosenberg carried out the will of the Fuhrer. Toidt was unaware that an active war was going on behind the scenes of the Gret Reich, better known as the "struggle of competencies."

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## 18 The Occult Myth of the Reich

The joy that soared for a short time in the leadership of the "Association of Friends" was soon replaced by disappointment. Reinert preferred to associate with Professor Julius Andrei, the man who led the small archaeological excavations at Externstein by crossing Teudt's road. Over time, many members of the Teudt circle began to perceive Reinert not just as a representative of the new government, but as an academic scientist who under no circumstances could be friendly to the "Association of Friends of German Prehistory". The wary attitude was replaced by justified fears that the "Association of Friends" might disappear altogether. Reinert frankly demanded from Teudt that all members of his organization join the "Union of Struggle for German Culture". But such a step could mean only one thing - Toidt not only lost his supporters, who were dissolved in the general mass, but also could not express his ideas, since he had to obey party discipline. Irritation began to grow when Rosenberg stepped in and put pressure on Teudt along party lines. Gauleiter Mayer openly demanded that the amateur scientist come to terms with a possible unification. And here Toidt's "political short-sightedness" played its role. He opposed unification in every possible way. The "association of friends" turned out to be just a goal, as it seemed to Reinert and Rosenberg at first. Reinert, who became adept at internal party intrigues, often resorted to frank denunciations. Among the victims of such denunciations was Professor Andree, in whom Toidt found an unexpected ally. Neither Toidt nor Andrée were eager to be rank-and-file performers in the League for the Struggle for German Culture. In addition, they were brought together by what at first quarreled - interest in Externstein.

Probably both Toidt and Andrée would have been Reinert's subordinates if Heinrich Himmler had not stepped in. He always disliked the dogmatist Rosenberg and his henchmen. Besides, the plans of the Reichsführer, simply obsessed with mysticism and ancient history, did not in any way include the prospect of losing control over Externstein. If sources are to be believed, he took over the patronage of these legend-shrouded cliffs from 1934. But he had almost nothing to do with the excavations that took place that year in Externstein. However, this did not prevent him from showing almost paternal care. It is not surprising that Professor Andree attributed the first archaeological finds not to Reinert, but to SS-Sturmführer Knobelsdorff. This SS rank immediately reported to Himmler's adjutant: "Since the funds of the land government are almost exhausted, then



there is a danger that the highly interesting excavations at Externstein may be suspended." Himmler

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instructed to find the necessary funds for the study of Externsh-mystery. Surprisingly, on the same day, Himmler sent another letter in which he proposed to transfer the Wewelsburg castle to the SS. Coincidence or regularity? It is not known, but in September 1934, Himmler made it clear that he was showing an increased interest in Externstein and Wewelsburg - objects that were destined to become the main shrines of the SS.

Details of Himmler's assistance in the study of Externstein were given in one of the Detmold newspapers. An article was published there "Himmler in Externstein. Inspection of the historical place together with Professor Andree. The note reported that the local authorities attached great importance to the visit of the Reichsfuehrer SS. One of the party bosses, who was at that time in the hospital, even left the ward on purpose in order to personally greet the head of the security detachments. As a result, Himmler ordered that two assaults from the 72nd SS standard be placed at the disposal of archaeologists. Himmler himself, with unconcealed interest, examined the Externstein grottoes and excavations located next to the rocks. In total, the Reichsfuehrer spent about 4 hours in Externstein. And here's one fun fact. Himmler was told about archaeological finds by one of Toidt's associates, and not by any academic scientist. By the way, the date of Himmler's visit to Externstein (September 22) was also far from accidental. According to local tradition, a commemoration of the crew of the Ts-9 submarine, which entered into an unequal battle with the British fleet at the very beginning of the First World War, was held here. This indicates that the Germans already in the first years of the Nazi dictatorship perceived the rocks of Externstein as a kind of religious building.

The year 1935 began with grim news for the Association of Friends of German Prehistory. It became known that the land of Lipe would be included in Westphalia. Then came the news that the Prussian Minister of Culture and Education had appointed August Mtiren responsible for the protection of natural monuments. This was in no way part of Teudt's plans, who hoped that Professor Andree would be in this post. The fate of Externstein became a hostage to the transformations taking place in the country. Added to this was the trouble caused by Hans Reinert, who, through the Ministry of Education, interfered in every possible way with Teudt's plans.

The help provided by Himmler turned out to be practically useless in the winter of 1934/1935, since the excavations were temporarily mothballed. But not only gloomy rumors came to Detmold. In particular, rumors said that Reinert's position was greatly shaken and that in the near future the Imperial Ministry

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Letters from Reichsführer-SS Heinrich Himmler, in which he tries to secure his position in the field of work in Externstein

Niya will become an ally of Himmler. But the most encouraging rumor was that the Reich Minister of Education was going to transfer the excavations of all prehistoric monuments to Himmler's department. All this prompted Wilhelm Teudt to seek a personal meeting with Himmler. This meeting took place at the end of February 1935. The conversation was mainly devoted to the prospects of creating a special SS institution in Detmold, which would be engaged in the study of ancient history. But the topic of this short conversation was not limited to the discussion of career prospects. Teudt was able to discuss the meaning of Externstein. Himmler was frankly pleased that Teudt did not object to cooperation with the SS. But at the same time, the Reichsfuehrer SS made a very important remark. He emphasized that the pernicious influence of the ideas of Guido von List was unacceptable in his personal headquarters. In parting, he encouraged Wilhelm Teudt, declaring that in the future the National Socialist state would pay close attention to Externstein.

At first, the participation of the SS in the study of Externstein was invisible. For example, an adherent of Toidt's idea, Fritz Fike, who worked as a guide in rock grottoes, summarized his observations and sent them up. The recipient of this information was none other than Carl Maria Willigut! Willigut processed the received information and sent it back to Detmold to Untersturmführer Precht. Goydt himself clearly did not have enough specialists to start a planner.

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work. Bringing them in from academia was risky. Professional scientists could leave no stone unturned from his constructions. By the way, Reinert also faced a similar problem. But the latter began to lose ground: he clearly could not stand the war on two fronts, against serious scientists, on the one hand, and amateurs supported by the SS, on the other.

In April 1935, Reinert was in for an unpleasant surprise. Scientists from the German Archaeological Institute and the so-called "Roman-German Commission", together with the SS, began an active campaign to discredit him. Any developments begun by Reinert in the study of Externstein were called into question. The conflict reached the general imperial level. As his colleagues and collaborators turned their backs on Reinert, the SS became more and more active in the field of prehistoric research. In the spring of 1935, Alexander Langsdorff, Himmler's adviser on ancient history, managed to establish contacts with many German scientists. After an appropriate conversation with Himmler, Langsdorf began to build relations with scientists from the Rhineland, to which Detmold adjoined. He promised them all kinds of support from the SS. A few days later, Himmler confirmed his intentions

regarding the participation of the SS in prehistoric research. At the same time, he quite clearly made it clear that his *Volksliste* was interested not so much in ancient history itself, but in the religious buildings of antiquity. But this, according to the Reichsführer SS, should not diminish the scientific significance of the proposed research projects. Himmler even met with German historians to discuss future plans. In a conversation, he made it clear that each historical direction would be supervised by a special SS unit. The Reichsführer SS did not even hide the fact that, using the scientific methods inherent in archeology and ethnography, he intended to create a special topographic map, on which special places of worship would be marked. Himmler managed to create a powerful bloc that opposed Rosenberg and Reinert. It included not only Toidt's associates, but also serious scientists, representatives of local authorities and the Ministry of Education. For the time being, Alexander Langsdorff was entrusted with planning all the cult and prehistoric work. The latter managed to agree that many specialists in ancient history would become part of the SS Main Directorate for Race and Settlement. The first SS scientist was Werner Buttler, who in July 1935 carried out archaeological excavations near the town of Erdenburg.

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Ahnenerbe products (brooches and posters) with the new Irminsul symbol

Rosenberg and Reinert did not like this development of events at all. They decided to resort to their favorite tactic of denunciation. In numerous letters sent to the Party Chancellery and other structures, they complained that Rosenberg, personally authorized by the Führer to engage in ideological work, was being persecuted by a group of intellectuals who were able to gain a foothold in the SS. Some of the libelous accusations sounded completely ridiculous: they say that all the scientific work that the SS planned to carry out was in fact guided by liberal Catholic reaction! Using his own newspapers, Rosenberg vehemently attacked Himmler's allies, declaring that science had been infiltrated by non-German elements who expressed ideas that undermined the unity of the popular community.

However, Himmler had little interest in such attacks. He clearly carried out a predetermined plan, and in the summer of 1935 the Heritage of Ancestors society was created. Since that moment, ancient history has been steadily included in the competence of the activities of the "black order". At first, the Ahnenerbe carried out its activities in studying Externstein together with the KA1SH department of the SS Main Directorate for Race and Settlements. Since the summer of 1935 Externstein has become a place of national pilgrimage. The rocks literally overnight turned from a historical monument into a religious building. Interesting fact. It was strictly forbidden to let Jews near the rocks of Externstein. This was motivated by the fact that they could not realize their meaning for the German people. The rocks themselves turned out to be surrounded by a special fence, on the gate of which a sign hung: "I will observe

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give silence in the shrine of our ancestors." All this setting was supposed to lead the visitors to the idea that they were taking part not just in a historical excursion, but were involved in some kind of religious ceremony. By the way, when it became clear that Externstein had finally come under the control of the SS, the disgruntled Reinert began to use tactics not worthy of a scientist. He began to send anonymous letters stating that Alexander Langsdorff was a Jew. In response, Langsdorff appealed to the SS court of honor and demanded that

night ritual in Externstein, on top of the Reinert for his meeting. Three Siskals are visible

mysterious fire

the tuition was hushed up, but

Mu Langsdorf had to

it would be a sin to abandon the idea of supervising the "mystical rocks". As a result, Toilt finally achieved the long-awaited result. With Himmler's permission, he could conduct astronomical observations in Externstein, which were more reminiscent of a religious ritual, and also celebrate the festivities of the summer and winter solstices.

Wilhelm Teudt's circle grew further into the structure of the SS after he transferred the rights to publish the journal Germany, which he had founded, to Heritage of Ancestors. The fact is that in 1935 the Ahnenerbe did not have a single printed organ of its own. But for the activities of the research society, the newspaper was simply necessary. It would be more expedient to get at your disposal an already existing printed organ, which had its own circle of readers. After unsuccessful negotiations with the publishers of the Nordic World magazine, the management of Heritage of Ancestors decided to settle on the Germania monthly. At that time, this publication was actually subordinated to Wilhelm Teudt, popularizing the activities of the "Association of Friends of German Prehistory", and covering issues related to Externstein. But it must be emphasized that the works of G. Wirth and J. Plassmann have already appeared in it. This circumstance was very important for the leadership of the Ahnenerbe. "Germany" became the print organ of the "Heritage

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kov", as she was in an extremely difficult financial situation. In December 1935, an agreement was signed, which stated that the journal was published jointly by the Association of Friends and the Heritage of Ancestors society. Even two editors were appointed: the chief editor was Josef Plassmann, who lived in Berlin, and the second was Otto Ziffet, one of the followers of W. Teudt.

The next step was simply inevitable. On his 75th birthday, Wilhelm Teudt received an invitation to head one of the departments of the Heritage of Ancestors. After some deliberation, Toidt gave a positive answer. On January 18, 1936, he was

The stele in the form of Irminsul, was designated as the head of the educational and research department of the German Studies Department established by the Nazis. But similarly at the foot of the Externsteine appointment was a medal, in which

was the flip side. On the one hand

ny, Toidt received recognition in society. He even got a professorship. But on the other hand, he was forced to submit to SS discipline. This was expressed at least in the fact that he was forced to transfer the post of head of the "Association of Friends of German Prehistory" to Wolfram Sievers, the organizational head of the Ahnenerbe. In addition, he could not publish any books and articles relating to Externstein without coordinating them with his superiors. Such strictness concerned not only Toidt. For example, in 1936 the Reichsführer SS strictly forbade any unauthorized research and publication on Externstein. Undoubtedly, the Ahnenerbe should have overseen this. Over time, Heritage of Ancestors published several books about the "magic rocks". Some of them looked like a textbook. All these books were personally approved by Himmler. Almost all SS men were supplied with such "textbooks". For them, these books served as a specific guide (over time, a visit to Externstein, as well as the purchase of Jula lamps, was almost mandatory for SS officers).

But the SS leadership very subtly took into account the psychology of the ambitious Goebbels. Several demonstrative curtsies were made to him. Not only was he appointed head of one of the departments of the Ahnenerbe, Himmler decided to change the symbol of this organization. Since 1936, the emblem of the "Heritage of the Ancestors" has become

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The image of Irminsul, placed on a black shield. Over time, Irminsul became a symbol of SS mysticism. Let's dwell on this image in more detail.

As mentioned above, the World Tree of the German Norns was called Irminsul and, like Yggdrasil, it raised its top high into the ether. However, the name Irminsul refers only to the trunk of the tree and signifies the pillars of the universe, which support the All. Three or four large paths diverged from the foot of the Irminsul to the main directions of the world, resembling the roots of Yggdrasil. There is a version that the statues of the gods erected on these wooden pillars wore the name Irminsul. In support of this version, Grimm quotes an ancient writer:

On the Irminsul stood a great idol, He they called their merchant.

Or another passage:

He climbed the Irminsul, And all the people of the earth worshiped him,

This meant that some individual was worshiped as a god, and perhaps the ancient Teutons worshiped a god named Irmin. This version is developed in great detail in the Irmin Saga by Karl Maria Willigut. Grimm himself connected the idea of choice with the holy tree-trunk, and not a pillar carved by a human hand, and said that as the image passes into the concept of a tree, so the tree passes into this image. We find a similar wooden pillar in the mythology of Ancient Egypt. Each city or village of this mysterious country worshiped its own deity, and these deities manifested themselves in the form of some object in which they supposedly lived. One of them was the god of the city of Jedu, Osiris, he was represented as a wooden pillar, which thus became identified with him. At first it was just a tree trunk, devoid of leaves. There is a description of the feast depicted in the Theban tomb. It was a celebration of the erection of the Djed column. The pharaoh began the feast by offering a sacrifice to Osiris, the "god of eternity", who was presented as a mummified figure with a djed column on his head. Then the pharaoh, with the help of relatives and the priests, set the pillar in a vertical position, which symbolized the moment of the resurrection of Osiris, and his spine, centuries later represented by Djed, again stood straight. Later this pillar came to symbolize the four pillars supporting the heavens. In the tombs of rulers, objects are often found that resemble miniature pillars with four horizontal beams at the top, green,

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red and blue. These small figures, known as 'jed' SYMBOLS, were hung around the necks of the dead to ensure their peaceful transition to the other world and to endow them with life and strength. This holy emblem of Osiris Jedu was subsequently used in architecture and in the manufacture of talismans and amulets. Djed and Irminsul seem to have been "objects" of the same kind as Amerah. The Omahas of North America had a "holy pillar" which identified the Cosmic Tree and was known as the Mystery Tree. It was the center of the four winds and the home of the Thunderbird.

But back to the Germans, Willigut unequivocally pointed out that the Saxon god Irmin was associated with the world pillar Irminsul. Moreover, according to one of Weisthor's halgarites, it was on the table that Balder Krestos was at one time. According to Willigut, the general concept of this symbol is closely related to both Irminism and Christianity. For Weisthor, the mystery of Krista is the Archetype of the Nailed God, the God of the Dying and Reborn, the God of the Year, Crucified on the Axis of Irminsul. So for Himmler Externstein and Irminsul were not some funny historical objects. It was a full-fledged part of his religious design, which, according to

essentially, it was reduced to the restoration of Irminism. This is not just an unfounded version. If we look at the places of worship of the SS; Externstein (Detmold), Wewelsburg (Paderborn), Mount Bruken (Hameln), Sachsenhain (Verden an der Aller), the place of the crucifixion of the Cross (Goslar), we find that they were all located in a fairly small area. Precisely the territory that Wiligut described as an ancient stronghold of Irminism. Moreover, the choice of some places of worship was not accidental. There are many castles in Germany, but Himmler chose Wewelsburg. There is a version that this castle was chosen precisely because it was located on the territory of the "Irminist area".

But back to Wilhelm Teudt. The whole beginning of 1937 passed with him under the sign of endless disputes and squabbles with the leadership of the Heritage of Ancestors. The stubborn old man did not want to obey the demands placed on the SS. These disagreements were fueled by the Gauleiter of Westphalia, Alfred Mayer, who persistently suggested that Teudt should head the historical research in Detmold. Wilhelm Teudt was not shy about criticism. He even went so far as to criticize the very structure of the Third Reich. He once declared: "The Führer Prince is good for the post office or for the army, but by no means for other things. There are too many leaders who are guided by the Führer, for the most part not solving any cases. In the "Heritage of the Ancestors" at first through

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fingers looked at the old man's quirks. But sooner or later, Sievers' patience had to come to an end. Toidt put all the activities of the Ahnenerbe at risk, he was pulled back. In response, Toidt began to threaten that he would leave the post of head of the department in the Heritage of Ancestors and go to work for Reinert. The conflict almost came out. Teudt decided to join the "Association of Friends of German Prehistory" as part of the "Imperial Union of Ancient History", which was headed by Reinert. Things got to the point that the Minister-President of Brunswick, Klagess, who was a member of the SS, summoned Reinert and demanded in a decisive manner to stop attempts to drag specialists from the Heritage of Ancestors into his structure. On February 18, 1937, Wolfram Sievers decided to have a frank conversation with Wilhelm Teudt. In its course, the organizational head of the Ahnenerbe managed to convince the 77-year-old man of the unreasonableness of his steps. Sievers painted the gloomy prospects for Toidt's stay in Reinert's organization. In this situation, Sievers did not have to choose. The "Association of Friends" by the beginning of 1937 had more than 1100 members and could become Reinert's strongest ally. The exit of the association from the "Imperial Union" dealt a powerful blow to the old enemy Ahnenerbe. Wolfram Sievers and Bruno Halcke decided to approach Himmler directly in order to hasten the process of breaking off relations between Teudt and Reinert. But the Reichsfuehrer SS expressed the opposite opinion. He suggested not to be lazy with decisive steps. Perhaps he expected to add the entire "Imperial Union of Ancient History" to the Ancestral Heritage, or perhaps he did not want to lose his agents of influence in this organization, who regularly reported to him about Reinert's plans.

In the meantime, Externstein has ceased to be the exclusive competence of the Heritage of Ancestors. At the beginning of 1937, the Reinert organization issued a commemorative edition of 5,000 Years of Germany, in which Externstein was portrayed as "the holy places of New Germany". Teudt was Polish. Finally, his ideas were voiced throughout the country. |

But Himmler was not idle. He didn't want to lose control of Externstein. While the hardware games were going on, the Reichsfuehrer SS took several steps. Correspondence between Sievers and Himmler clearly demonstrated that the head of the "black order" at that time showed the highest interest in the "magic rocks". He even set aside some official affairs in order to personally supervise some of his undertakings.

One of these undertakings started in the autumn of 1937. Under the control of the "Heritage of the Ancestors" from November 20 to 22, 1937 goals in Aix

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## SS excavations in the rocks of Externstein

teristein, a group of specialists from the Mineralogical Institute, which carried out its work at the University of Frankfurt, worked. Scientists who studied the remains of axes and chisels made the most favorable impression on Sievers. During the examination of Externstein, one of the scientists drew attention to the traces of soot, located in many places of the "sacred rocks". After that, the researchers from Frankfurt sent a letter to the leadership of the SS with a request to make additional samples in places where there was ancient soot. These studies could allow us to accurately date the date of its appearance. Without such samples, scientists were unable to determine whether it appeared in the Bronze Age or the Iron Age. A comprehensive study of Externstein could also explain the purpose of the drawings and signs carved inside some rock grottoes. They even suggested that the drawings were made not with traditional flint axes, but with metal objects that could serve as the first coins.

This prospect encouraged Himmler. The Reichsführer SS instructed Wolfram Sievers to contact the German Gold and Silver Depository in order to fully finance the research work. The reason for this step was the assumption that scientists could make new revolutionary discoveries in the field of German numismatics. Not less

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Himmler, who was always fond of mineralogy, also showed interest in soot stains. At the beginning of December 1937, he wrote a letter to Sievers, in which he said: "I agree that comprehensive research should be undertaken in Externstein... The appearance of soot on the rocks can have a twofold interpretation. Firstly, these are traces of destruction that remained on the limestone. The second version was proposed by SS Brigadeführer Weisttor. For a long time he had argued that the fire in a certain wall served astronomical purposes. It helped keep track of solar cycles, months, and maybe even days." Himmler even recalled his visit to Externstein in the autumn of 1934. Then the Reichsfuehrer SS found a place that looked very much like a hearth. From this observation, Himmler concluded that the rocks may have been inhabited since primitive times. These studies were destined to begin only in April 1938, when the leadership of the Ahnenerbe was finally able to "secure" Toidt.

The second step that Himmler took was the temporary relocation of the Ancestral Heritage leadership from Berlin to Detmold. To carry out this project, Himmler personally met

huddled with Gauleiter Mayr. "mk u". stump an agreement was reached m d

almost instantly, after which AAT caa Oswald Pohl, who was in charge of all the household affairs in | on concrete tea no. Richie 1940, we led the R-SS, gave the order to relocate the AOI IIA nii Ahnenerbe from Berlin to Detmold. All economic araaran issues were resolved almost immediately.

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After a couple of weeks in Detmold, more than 60 premises with a total area of about 10,000 square meters were found for the Heritage of Ancestors. These were not only the premises of libraries and office rooms, but also workshops and even exhibition premises.

On February 7, 1938, in a letter from the bowels of the Ahnenerbe, from which it appears, a meeting was held in Munich that the Externstein rocks are his

conference at which the privilege was discussed -

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Externstein's problems. In the course of a conversation between party and SS functionaries, extreme dissatisfaction with the style of work of Wilhelm Goydt was expressed. Heinrich Himmler took note of the criticism, but did not dare to get rid of the elderly researcher. Toidt's fate was sealed on 20 February. On that day, a dossier collected by the Gestapo fell on Himmler's desk. The last straw that overflowed the cup in front of the entrance to the Externsteine: and the patience of the Reichsführer, became "Keep silence in the shrine of the ancestors" information about behavior

niya Goydt during contacts

with the Dutch völkisch group Waderen Erfdeel, which actively collaborated with Ancestral Heritage in the study of Externstein. It turned out that both during personal meetings and during correspondence, Toidt expressed sharp criticism of the SS leadership. On February 25, 1938, Wilhelm Teudt was expelled from the Heritage of Ancestors, followed by Wilhelm Kinkelin, a member of the Presidium of the Ahnenerbe. But the most tragic fate awaited the guide who made excursions around Externstein. Despite being an SS informer for many years, Fritz Fricke was stripped of all posts and sent to a concentration camp. In the Ahnenerbe itself, everyone preferred to immediately disown Toidt's heritage. Not for the first time, such a situation was also observed in the case of Hermann Wirth. It can be said that it was from February 25, 1938 that Externstein came under the complete control of the SS. However, Toidt was allowed to conduct small excursions along the rocks and work as a photographer, taking pictures of everyone against the backdrop of the "German shrine". The outbreak of World War II led to Externstein being officially closed to the public. Only employees of the Ancestors' Heritage could appear in the rocks. During the war years, the winter solstice holidays, which had been held here every season since 1935, were even stopped in Externstein.

Further development of Externstein was planned to begin after the end of World War II. Himmler's plans were to open a gigantic museum complex here, where there would be hotels and restaurants; and several museums. In museums you should have

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antiquities are placed. Hotels and eating places had to be decorated in the style of the early Middle Ages. Everyone who settled in the hotel was supposed to receive a booklet about Externstein, which could serve as a passage ticket to the rocks. But do not assume that the head of the "black order" was going to turn Externstein into some kind of entertainment complex. Rather, on the contrary, access to these places was supposed to be significantly limited. The lists of visitors were previously coordinated with the SS leadership. Probably, it was supposed to arrange here after the war a large cult site of the Irminist religion. This idea is suggested by Himmler's intention to place a giant statue in front of the rocks, which was supposed to be the revived Irminsul (please do not confuse with a small stele installed in 1938). The results of the world war made their own adjustments to Himmler's plans. However, some of them did come true: Externstein is still a meeting place for mystics, pagans and German nationalists.

## Chapter 8 SS MEDIUMS AND ALCHEMICS

It is known that Himmler was interested in spiritualism. Moreover, this interest was not limited to purely theoretical knowledge. It is known for certain that in 1925 the future SS Reichsfuehrer thoroughly studied the practical manual for mediums written by Heinrich Jürgen. This handbook on the "Practice of Rotation and Magic of the Pendulum" was published as a guide for identifying diseases, determining sex and other characteristic human traits using the Sileric force. The fact is that in his book, Heinrich Jurgen suggested that many famous healers, including Paracelsus, had a specific head structure, which consisted of two parts. One part was sidereal and the other elemental.



These parts corresponded to a mixture of various elements. In this case, air and fire (sidereal part), water and earth (elemental part). Himmler's interest in this theory can be understood if one reads in the subtitle of the manual that it contributed not so much to the development of medical abilities as to "conversation with otherworldly forces." Himmler could always find contact with the realm of the dead and spirits. Jurgen's book could "help" in this undertaking, as it was provided with many tables and spiritualistic templates, with the help of which it was possible to converse with the spirits. In these tables with

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fundamental concepts and words were kept: yes, no, left, right, evil, kind, alive, dead, etc. In fact, it was a popular self-instruction manual for spiritualism.

But Jurgen's system was somewhat different from conventional spiritualism. The fact is that in it the central attribute was not the rotation of the saucer, but the swinging of the pendulum, which was driven by a mysterious force - "Od"! Apparently, it was this force that contributed to the transition of the spirit into matter, the soul into the body. This concept was first introduced by the German chemist Baron Karl Ludwig von Reichenbach. The power of "Od" was a kind of new means of transmitting information. This man in his time became a clear example of how natural science and spiritualism can be linked together. He was a chemist who got creosote and paraffin. However, this did not prevent him from studying the Od force in 1841. It was assumed that he gave the name to it on behalf of the Scandinavian god Odin. Moreover, he suggested that "Od" had two poles. The author of *The Practice of Rotation and the Magic of the Pendulum* very willingly referred to the epigones of Reichenbach. Let's take at least one quote: "We know about the existence of electricity, and therefore we can discuss: are there places in the tissues of the body where a large amount of this energy can accumulate? Can this electrical energy be converted into mechanical action, that is, with the help of impulses emanating from the brain, set the muscles in motion? But we will not find anything similar in the human body... The body's motor functions are carried out without any electrical intervention. Chemical reactions cannot do this either... With a certain certainty, we can say that the organism is subject to a special force, not yet known to official physics. According to the author of this work, this is Od. This is a special substance, which, according to Reichenbach, allows people with special mental susceptibility to have special vision, touch and other senses. Od emanates from the human body mainly from the fingertips, but also from the ears, eyes and mouth. For a symbolic designation, radiation emanating from the right palm receives a blue color, and from the left - red. Reichenbach believes that the human body has the same polarity as the globe. Or another quote from Jurgen: "The French researcher Durville established that magnetism is the source of Od, or rather, its radiations. The Viennese doctor Friedrich Ferow found out that all the nerves of the human body are

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Is it not this plot that was hidden from the reader in W. Eco's para-Masonic novel "Foucault's Pendulum"?

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are hollow and can be Oda conductors. Fritz Quade stated in his work "Odik" a working hypothesis, according to which Od can consist of "ur-atoms". These polar "ur-atoms" are contained not only in Oda, but also in all chemical substances.

Jurgen then again quotes Ferov, who adopted the ancient concept of studying by sight. In particular, he wrote: "The gaze also has an odic effect – the cast glance is literally irradiated by Odom. The light of the human Od is stronger than any magnets and crystals... Sensitive people in the dark see the human body as completely illuminated. It is as if wrapped in an odic shell, which increases its size and gives it a ghostly unusualness.

In these scientific accounts of the Oda theorists, we can easily recognize Gnostic ideas about metaphysical light. Recall, for example, the same Alfred Schuler, who once said: "Imagine a trembling complex of light, which consists of an innumerable number of active and passive electrons. Fluids in constant motion that make up the Universe. It is these fluids that form the nimbus, the halo of creative power that surrounds every entity." The fact that the idea of Oda is directly related to Gnosticism becomes clear after Jurgen's concluding words: "If the spirit of God first awakened only in us, then it is possible for us to transmit it and rise to a higher level, connecting to cosmic energy, without learning - a system in which nothing appears and nothing disappears. Which takes us out of the unconscious sphere to a meaningful view of the higher worlds. Which makes us radiant people, bestowing the highest consciousness of the land of the enlightened." That is, God is in the man himself, it is only to awaken him, to make him more sublime. A virtual repetition of the Gnostic doctrine that divine sparks were cast into the realm of matter. It is only necessary to find the source from which the cosmic force flows, to return again to the pleroma, the Light Abundance, the "Kingdom of the Enlightened".

In 1942, Himmler told his massage therapist Felix Kersten: "We only started to declare that pure German blood is a prerequisite for the highest mental and psychic qualities. We will be pleased if this idea will take hold of the broad masses. However, only the biological side of the matter is visible here. At the same time, pure blood is a condition for the light forces that are kindred to us to be embodied in German man. And this is a religious problem."

About how Od enters the body, the author of *The Practice of Rotation* gives a fairly clear answer: "In the body there are two most important

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## 19 Shreich's Occult Myth

The source of Oda is the flameless combustion of nutrients in the lungs and tissues and the fixation of Oda through breathing. The more nutrients are processed, the more Oda becomes. At 37 or lower temperatures more ur-atoms or ethereal matter are produced in the tissues. But not all people are able to extract the same amount of Oda from the air. Odom is what Indian yogis call prana.

By the way, a very interesting idea is about low temperatures, at which more ethereal matter is produced in the body. During the war years, the Heritage of Ancestors carried out numerous experiments on hypothermia of people. Dr. Sigmund Rascher personally selected people for such experiments. He wrote to Himmler that experiments on hypothermia could begin in July 1942. But this plan took concrete shape only after Rascher had a personal talk with Heinrich Himmler. Himmler emphasized that these experiments were of great importance for the SS. When the Scientific Institute for Targeted Military Research was established in Ahnenerbe as one of the subdivisions of the Research Society, Rascher began to lead one of the sectors in it. On August 15, 1942, experiments on hypothermia began in Dachau. In his first report, dated 10 September 1942, Rascher described to the Reichsführer SS the process of the prisoners, dressed in full flight uniform, being in an icy will. As soon as the body temperature reached 28 ° C, death occurred under the experimental, despite all attempts to resuscitate him. In the wet cold experiments, subjects were immersed in icy water, either naked or wearing overalls, and a lifebuoy prevented them from stealing. The first thought that comes to mind after reading the documentation on the course of these inhuman experiments is that they were commissioned by sailors or pilots who wanted to master new possibilities for combating hypothermia. But in 1942, both the Wehrmacht and the Luftwaffe had very good methods. In addition, the question arises why these experiments (according to Himmler) were of great importance for the SS? Is it because their true goal was an attempt to study the process of activation in the human body of the power of Od?

But let's go back to the 20s. Jurgen put Od and ether on the same plane with such elements as fire, water, earth, air, in fact equating ether with the "fifth essence". In general, the concept of "ether", or rather "light ether" was invented in the 19th century in order to fill the Universe with some substance through which light waves, radiation, heat, magnetism could be transmitted. In addition, the ether turned out to be directly related to theo

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Drawings depicting the power of OD emanating from a person

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ray of the fourth dimension. In 1876, the book The Invisible Universe appeared, written by the Englishmen Balfour Stewart and Peter Guthrie Tait. They described the existence of an unknown universe on the other side of the world, which is commonly called the universe of scientific perception. The Invisible Universe made a gigantic impression on Helena Blavatsky. In the first part of her BOOK, Isis Unveiled, she published the theses borrowed from Taite and Stuart. She used the idea that the ether acts as a kind of energy memory of the Universe to form her own doctrine. Blavatsky believes that the ether, or, as she called it, the astral light, leaves visual impressions, as if forming a kind of "picture gallery". The image of the astral light (ether) is hidden in mystical places: the Himalayas, Tibet, the dungeons of India.

But what practical use could be drawn from knowledge of the power of Od or the existence of the ether? Jürgen gave an answer to this question: "For example, if a yogi student manages to control his lungs and direct the respiratory flow in a certain way, while concentrating his mental will on a thin ethereal layer, then he receives such powers that an ordinary person could not even dream of. . So, he can do without food for a long time. He gets virtually unlimited power over his body and mind. The very highest goal of comprehending the power of Od was to master true magic, which was the "power of the soul and spirit" over "subtle and coarse matter".

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Alfred Schuler also spoke about the ether in his series of reports "On the Essence of the Eternal City". "I turn my gaze into the vibrating luminous exuberance, the myriad fluids blazing in delight that are celebrating an endless wedding on the ether."

We do not know to what extent these ideas were accepted by Hitler and whether he used them. But we can safely say: Heinrich Himmler was well acquainted with the magic of the pendulum. He was great

aware of the power of Od and ether. Felix Kersten, personal massage therapist of the Reichsführer SS, once reported that "Himmler was firmly convinced that he could conjure spirits and make contact with them. Of course, he declared that one had to have special abilities for this, He declared that he could call the spirits of people who had died more than 100 years ago... When he lay half asleep, then to him. often the spirit of King Henry appeared, while giving valuable advice. Often, when making some important decisions, Himmler invited one of his astrologers to draw up a special horoscope ... Himmler often liked to say that astrologers agree that Germany could recover and rise only if all Jews were eradicated.

But obsessed with mysticism, Heinrich Himmler was interested not only in conversations with long-dead people and the advice of King Heinrich I. He was haunted by the possibility of developing telepathy and clairvoyance. In 1923, he seriously took up the fact that he began to develop the ability to clairvoyance. The very quality that in Scotland was called "second sight", and in Westphalia "representation of ghosts". Moreover, Himmler intended to fix the future with the help of photographic and sound recording devices. In the same year, 1923, Himmler came across an article by Friedrich Bensen. The author of the article mentioned a case described by the oculist Johann Heinrich Jung-Stilling, who, by the way, was a student of Franz Mesmer and Emanuel Swedenborg, occultists of the 18th century. So, the article narrated the following: "An incident of this kind was told by the noble Goethe, who highly revered Jung-Stilling. The latter happened to be in the same margraviate. There, the "prophet" revealed to a Protestant priest from the local community that he would soon be escorting a corpse from his home. Since the priest's wife was very weak in health, horror and indignation seized him, and he drove Jung-Stilling away. According to tradition, the priest, as the owner of the house, had to go behind the coffin in front of the relatives of the deceased. In order to break the prediction, he asked his wife to take this place. At the moment the funeral procession started, the wife of St.

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the puppy without strength unala to the ground. The frightened attendant immediately took his place in the procession and began to accompany the body.

Bensen did not intend to treat this story as a coincidence. He attempted to give a modern explanation of clairvoyance, for which he resorted to the theory of Carl du Prel, "Du Prel, the main representative of the Darwinian school of lunar vision in Germany, seeks to explain these phenomena by the fact that a second transcendental "I" operates in a person, which gives people an increase resilience in oneself. The more the sensory consciousness is suppressed, the more the "second self" comes forward... As a special case, in 1840, the Westphalian physician Sebregondy tried to explain these abilities. He proceeded from the fact that there is a certain "common sensation", which he called nothing but the sixth sense. It (this common sensation) is meant to foresee in time and space things that may be required in the future: "The source of the infinite hidden power." Ordinary perception of things requires some mediator, as, for example, light is necessary for vision. But this outgoing nerve energy is much subtler and faster than light. This is the so-called organic ether, that same imaginary nerve current (Od), the existence of which spiritualism speaks of... To explain visions, it must be admitted that the soul perceives things with the help of "general emotion" and organic ether. This means that our knowledge lies outside the cognizable area, breaking all the barriers of finiteness, space and time."

However, Friedrich Bensen was often skeptical of such statements: "The assumption of the transfer of thought with the help of ethereal waves is as bold as it is unproven." But in his article there are interesting thoughts that will be very useful to us. Namely, the words written (I emphasize again) in the early 20s of the twentieth century: "In our time in Westphalia, it is very common to believe that one can penetrate other places with a second sight." After reading this article, Himmler made the following entry: "This is a comprehensive summary © of unknown and amazing areas. A small part of the boundless area of the world, just

transcendent, which at the present moment are astrology, hypnosis, spiritualism, telepathy. An attempt has been made to provide a scientific presentation and understandable interpretation of these phenomena.

So what did Heinrich Himmler believe in? The answer to this difficult question can only be given by people who personally knew the Reichsfuehrer SS. Thus, the massage therapist Felix Kersten, who has already been mentioned by us more than once, stated: "For example, I knew that Himmler was extremely superstitious. He believed in good and evil spirits. When in doubt, he resorted to the help of astrology, consulting at least two

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me astrologers. If he was filled with skepticism, he weighed every statement. To deal with the nature of this mystical belief of Himmler, we will have to go back to the twentieth century.

In 1866, a son, Otto, was born into the family of Hanisch, a small railway employee from West Prussia. Soon the Hanish family moved to America. There, Otto Hanisch created a new religious organization. It happened in 1899 in Chicago. In this city, under the name of Ottoman Zar Adushty Hanisha, he created the Mazzi movement. Already from the very names and ritual names it is clear that Khanish tried to rely on the Persian tradition, where the bright god Ahuramazda existed. The new organization was doing well. Voluntary donations even began the construction of a Mazdaist temple. But the new idea was based not only on the Persian religion, it also contained Far Eastern inclusions, such as the refusal or restriction on the consumption of meat, alcohol, and tobacco. In addition, the typically Eastern teachings about reincarnation and karma were integrated into the modern evolutionary teaching at that time. Breathing exercises were added to this, which were supposed to become the basis for the physical and mental development of a person.

Gradually, Hanish became cramped in the USA, and he remembered his homeland. Missionary activity on German soil was entrusted to the Mazdaist "ambassador" David Ammann, who began his activity with the founding in 1907 in Leipzig of the "Zarathustra Society". From that moment on, Leipzig became the main center of Mazdaism in Europe and the second (after Chicago) in importance in the world. By 1912, all of Germany was divided into 33 districts. All in all, there were several thousand Mazdaists among the Germans. Basically, these were representatives of the intelligentsia, or, as it was customary to say then, "high society" (artists, writers, musicians, professors). In 1913, the real origin of Khanish became known in Germany, who until that moment had been presented as the son of the Russian Consul General in Tehran and the Iranian princess. All this became clear during the trial, at which Hanisch was convicted of distributing "perverse works" in Germany. The publisher of the anti-Semitic bulletin The Hammer, Theodor Fritsch, contributed in every possible way to the unfolding of the scandal around the Chicago "prophet". Fritsch himself was a member of several racist gnostic organizations. But he did not intend to tolerate the competition of the overseas movement, and therefore he did his best to portray the Mazdaist movement as a dangerous "American parasite". Aman was subjected to public harassment, as a result of which he was forced to move to Switzerland.

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The drawings of Wolfgang von Shemm are considered in the right esoteric environment as a practical guide for comprehending and "revitalizing" the runes

Here, not far from Zurich, he founded the International Mazda College. The very history of the Mazdaist movement turned out to be short-lived. In Germany, it almost immediately disappeared after the Nazis came to power. In the US, it fell into disrepair after Otto Hanisch died in 1936. It would seem that this story could be put an end to. But here the question arises: what does Himmler and the SS have to do with it?

The fact is that in the Himmler library in the 1920s one could find a book by Karl Heinze, published in 1919 in Basel. It was called "Cooperation of Freemasons and the World War.

The History of the World War and the Understanding of True Freemasonry. The author of this little booklet was a member of the Guido von List Society. There was nothing surprising in this fact; Hitler himself, in his tenure, read the racist works of von List. Interestingly, Karl Heinze was the leader of the Zurich Mazdaists. In his book, filled with copious anti-Semitic passages, he tried to prove that world freemasonry inspired the world war. Karl Heinze began to promote similar ideas in the Ariana commune, which he created together with his brother Heinrich.

In 1921 Heinze published his next opus, Occult Lodges. In it, he developed his previous ideas. "The fact remains that all military policy was the result of the secret influence of certain occult lodges." Heinze's worldview knew only

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two colors: white and black. The head of the evil occultists who followed the "left hand path" fought against the good occultists who followed the "right hand path". It was this postulate that was the basis for explaining why France would attack Germany again and again. "In order to properly understand the current situation, we must again and again remember the "wars of the dark commander". Those "brothers of the dusk" who have been living for hundreds of years with the "brothers of light" and strive to cross out what the latter have done for the benefit of mankind." In this scheme, Heinze follows the classical dualism of the Manichaeism doctrine. He even openly referred to it. "In fact, Manichaeism consciously mixed with pre-Christian and Christian mysteries, And already under a dark occult domination turned into a "church", which adamantly persecuted and eradicated what would later be called Rosicrucianism ... In the ninth century, the church believed that uprooted "heresy". But later, societies of Cathars, Albigensians, Joannites, Templars began to emerge, who transferred true Manichaeism into modern Freemasonry." The concept of Karl Heinze was somewhat different from the traditional ideas about the Jewish Masonic conspiracy. Heinze believed that only a part of the Masons were under the control of dark occultists. "We can make many amazing discoveries from ordinary things. We find confirmation of this in Masonic documents. But they were covered with the dust of centuries. Somehow the "intuitive brother" will slightly open the lid of the chest and discover a miracle... But the majority of the "initiates", who themselves are connected with occult practices, will see only emptiness. But we know that most of the politicians in the half-world-wide British Empire are occultists who are not right-handed. According to Heinze, these politicians followed the dangerous path of dark gnosticism, maintaining contact with the black mahatmas and the spirits of the dead. It was the dead who showed the occultists of the "left hand" the path to world hegemony. "Real lodges (but by no means pseudo-organizations, which are a dime a dozen) at any time know what needs to be done in the world, since they are spiritually connected to the mystical world of King Arthur's table. The thought of King Arthur, as we remember, visited Himmler more than once when he created Wewelsburg. One can, of course, be skeptical. Like, you never know what a person has in the library. But in Himmler's library there were only books that he really considered necessary for himself!

In general, Himmler was never a passive consumer of occult literature, he always tried to put into practice what

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what he learned from her. This is evidenced by at least a letter written in 1925, after a thorough study of the "Practice of Movement and the Magic of the Pendulum". Not hiding under a pseudonym, Himmler tried to join an active group of occultists. Here is the text of this letter:

"To Herr Professor Heilmeyer Munich, Reitmoor Strasse 26 LU

Dear Professor!

Allow me to ask you a question. Could you tell me about the Union of Good and its intentions? It (this union) is led by a man who coaxes himself with the pseudonym Vaishar (Wise Hair) ... If you do not know anything about this union, then I am ready to send the brochures published by it. I shall be glad to meet you and your friend Ifaffenzeller in Munich. I think I can help your friend when he again decides to be elected to the Landtag.

Thanks in advance for your reply.

With truly silent greetings, G.G., grateful to you."

At the end of the letter, Himmler asked that horoscopes be drawn up based on three dates. The answer was not long in coming. He came eight days later. But, most likely, he left Himmler dissatisfied. Heilmeyer could not say anything about the "Union of the Good". Moreover, the name itself caused unpleasant associations in the professor, and he compared this organization with a sect. The professor also refused to make horoscopes, referring to the maximum employment. If we compare the dates and places of birth given in the letter, it can be established that Himmler wanted to get to know his closest collaborators better from the newly formed SS.

Despite the professor's ignorance, there is still a need to say a few words about the "Union of the Good" mentioned in the letter and its leader. Under the pseudonym Weishar was Kurt Nelke, the author of several mystical-racist works: *The Blond Race* (1921), *The Last Judgment* (1932), *The Message of the Good Leaders* (1933). The "Union of the Good" itself was one of the numerous Ariosophical organizations that operated on the territory of East Prussia. Basically, all Pelcke's doctrines were borrowed from Guido von List. But why did Himmler become interested in this group? Not only became interested, but even collected their brochures. Most likely, Himmler was attracted by the fact that this group mixed Ariosophy and astrology.

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It is worth noting that the "Union of Good" was far from the only group with which the young future Reichsfuehrer SS tried to establish contacts. On August 13, 1926, he transferred the money to the Edda Society, led by Rudolf Gorsleben. Thus, Gorsleben first became interested in Wiligut, and then fell under his influence. But, unfortunately, the details of the communication between Himmler and Gorsleben remained shrouded in darkness. Much more documents have been preserved about the connections of Heinrich Himmler with the astrologer Wilhelm Wulf.

The attitude to astrology in the Third Reich was not the same. At first, no official attention was paid to it. The situation changed after Rudolf Hess's flight to England. As you know, Hess believed in horoscopes. After this event, virtually all famous German astrologers were arrested and sent to concentration camps. But Wulf remained at large, or rather, was released after a short stay in a concentration camp. In his memoirs, Wilhelm Wulff made some sensational claims. In particular, he reported that within the SS there existed a closed group "5P" (the German abbreviation for a sidereal pendulum). Over time, something similar was created under the command of the naval forces of the Reich. "In March 1942, that is, six months after my release from the Fühlbüttel concentration camp, I was asked to become an employee in a Berlin institute completely unknown to me. This proposal came under the patronage of the Nuremberg astronomer and astrologer Dr. Wilhelm Hartmann, who was my friend. I went to Berlin and imagined myself working in a research institute under the command of the Navy... This unit was led by some kind of sea captain. The activities of the research institute were strictly classified. But his workers have formed a very strange community. People who were engaged in spiritualism and psychics gathered there, as those who were most susceptible to psychic influences were called. There were specialists who worked with a sidereal pendulum. One could see Tattva researchers (adherents of the Indian way of working with the pendulum), astrologers, astronomers, ballisticians and mathematicians. The Institute was supposed to hunt down on the instructions of the command of the naval

fleet convoys of the enemy. Pendulums and other transcendental practices were used to help submarines torpedo more successfully. Day after day they sat over the cards with their hand outstretched, in which they held the pendulum.

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But the tasks assigned to Wolfe were not limited to this. In mid-1943, he was supposed to help "hunt down" Mussolini, who was overthrown in Italy. "I was introduced to the government adviser Lobbes, and then to the head of the criminal police, Artur Nebe, who revealed to me that, on the orders of Himmler, I must find Mussolini, who was arrested by Marshal Badoglio ... Returning to Berlin, I received from Nebe the task of a foreman - give the dates of birth of 25 high-ranking Nazis who were suspected of corruption. When I started working on them, there was a conflict with Himmler's adjutant.

C and the "Hollow Earth", the axis of which is the kha-nek, who believed that the affairs of the ur-minsul

didn't go too fast. Suchanek

told me: "The Reichsfuehrer told me

that you must work faster and be more zealous.

Otherwise, you can join the alchemist Thauzen

du, who will be in a concentration camp until those

until he gets the gold.

If Wulff is to be believed, Himmler was no mere recipient of information. The Reichsfuehrer SS turned out to be a man well versed in matters of astrology. "Himmler explained to me in a few words his fundamental perception of astrology and related fields. But he told it very dryly and uninterestingly. His speech indicated that he was well acquainted with this almost forbidden science... Without any emotion, he told me about his experiences and life observations during certain phases of the moon. He began his own big actions only at a special position of the moon. And here's another: "He used astrological terminology that even I didn't know. He talked about the aspects of Trine, dual physical signs and the elevation of the planets. About the prohibition of astrology in the Third Reich, Himmler noted the following: "We are forced to strictly prohibit astrology. Anyone who violates this decision can only count on being in a concentration camp until the end of the war. We cannot allow anyone other than us to be engaged in astrology. In a National Socialist state, astrology should become a privilege, inaccessible to

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One of the astrological calculations made in the cedars of the SS

the broad masses." With regard to the occultists and mystics, the Nazi leadership took a very hypocritical position. It forbade their activity not because it was irrational, but because it was afraid of competition. Under the ban was the founder of Ariosophy Guido von List. So it is not surprising that Himmler presented Wilhelm Wulf not as an astrologer, but as a specialist in India and the Sanskrit language.

This event was not recorded in the Nazi chronicles, It was not written about in the newspapers. It happened in the summer of 1937. It was then in a small Berlin street cafe



two people met. One was named Heinrich Himmler, who by this point had become one of the most powerful men in the Third Reich. Not only the police, but also his own army, the SS, obeyed him. With the wave of a finger, he could destroy anyone dissatisfied or objectionable. In addition, the Reichsfuehrer SS was appointed Reichskommissar for the strengthening of the German people. This post was supposed to help him establish a new racial order in Europe after the outbreak of a new world war. The second person was a 60-year-old private researcher who arrived in Berlin directly from Paris.

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His name was Gaston de Mengel. The same de Mengel who oversaw the French Polaris group and in whose activities Otto Rahn and Carl Maria Willigut showed an increased interest. This meeting was by no means a courtesy visit. It dealt with very serious mystical questions. Since Gaston de Mengel had a huge influence on the formation of SS mysticism, let's get to know him better.

In 1913, Gaston de Mengel published his first article. This was a small bibliographic review devoted to the problem of transmutation (a word that is traditionally used to denote the transformation of ordinary metals into noble ones - gold or silver). This material was published in the Journal of the London Alchemical Society. Interestingly, in the 1920s, Gaston de Mengel signed articles either with the surname "de Mengel", or together - "Demengel". And in 1931, having published an article about Atlantis and the Hindu concept of "Shakti", he signed it at all "de Mangel". However, this is just a funny observation - nothing more. In 1935, de Mengel published in the "Mercury of France" an article about the "perfidy of the Masons", where he spoke under the pseudonym "Inturbidis", which was translated from Latin as "calm". In general, de Mengel's literary and scientific heritage turned out to be small: only a dozen articles on extremely topical and even explosive topics. But they were not at all talking about secret organizations of French officers, not about new weapons. Their topics seemed to be terribly far from politics. De Mengel told the reader about Indian methods of healing, esoteric issues in musical works, and players there.

But back to Berlin. It is not known exactly what the French mystic and the Reichsfuehrer SS were talking about. Apparently, both were satisfied with this meeting. At least one fact spoke of this. After this conversation, de Mengel was contacted by Himmler's subordinates. They copied all the materials of the Frenchman, after which these papers began to be stored in a special armored safe! What was said in these papers?

De Mengel, like many SS scholars, showed an intense interest in Gnosticism. His article "Elements of Traditional Gnosticism" was highly appreciated by the leadership of the SS. Like many Nazis, de Mengel shared anti-

"It is possible that it was under the influence of Gaston de Mengel that Himmler decided to create a department in the Heritage of Ancestors that would study Indo-Germanic music.

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Jewish perception of the Gnostic schools. He emphasized more than once that the Gnostics placed the creator of existence, the Demiurge, at the very bottom of the cosmic hierarchy. There is no doubt that de Mengel had a deep disgust for Judaism and the Old Testament god of the Jews. In the Old Testament, he found only confirmation of his vindictiveness, short-sightedness and bloodthirstiness. Although, at the same time, he emphasized that the secret teaching of the Jews, Kabbalah, greatly influenced the formation of Gnostic systems, primarily implying the teachings of Marcus.

To better understand the inner world of this French esotericist, there is no need to analyze all his works. It is enough to pay attention to three of them, the most important. De Mengel's first article was devoted to the question of human immortality. The second rotated

around the specific Hindu concept of "shakti". In the third article, he addressed the problem of Freemasonry. But first things first.

In 1933, de Mengel published an article in an international religious studies journal entitled "Wisdom and Immortality" ("To help apd pityupaShu"). In this short work, the author considered the problem of the connection between the reality that is accessible to consciousness and the reality that has evaded sensory perception. The conclusion was quite unexpected: referring to the teachings of Plato and the Gnostic schools, de Mengel proclaimed the possibility of human immortality.

To realize this possibility, it was necessary to connect superhuman knowledge. Following Kant and Descartes, de Mengel pointed out that we humans create abstract schemes based on visual observations of certain objects. Our vision turns into some kind of idea. That is, it would seem that perception controls consciousness. But what to do if this or that object does not have a physical form or is a spiritual concept at all? The physiology of the early twentieth century found itself in a dead end. Electrochemical processes in the eye took place thanks to signals from the outside world, but these signals are transmitted to a certain center, where they turn into a "mental impression", a kind of mental imprint of what was seen. But this was an assumption beyond which physiology did not dare to step. And even more so, she could not give an exact answer to what was happening in this "center". Frustrated with science, de Mengel decided to turn to classical Aristotelian schemes. He borrowed from this philosopher the idea that everything that exists is a mixture of two fundamental principles: substance (matter) and essence (essence), often called form. To make your thoughts more clear

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Noah, de Mengel compared the influence of form on matter with the action of a magnetic field. If the shape of the perceived object could be seen with the help of some apparatus, then it would certainly be imprinted in the brain. Form is the soul of an object. But man is able to perceive forms without any contact with matter. As an illustration, another example was given: with the help of wax, you can get an imprint of any coin, although in this case it will have nothing to do with either gold or silver. De Mengel immediately pointed to one of the yoga schools, whose adherents claimed that objects of knowledge, even inactive ones, could, like a magnet, attract souls to themselves and modify their form.

But, despite the references to Hinduism, de Mengel still took the Aristotelian model as a basis. This is evidenced by at least his quaternary division of the principles of the Universe:

- 1) caÿÿÿ taepa|\$. Everything arises from some matter;
- 2) sasha jottaÿ15. Everything comes in some form. For example, a glass (in shape) is composed of quarp sand (matter);
- 3} saiza NpaN\$. Everything arises with a specific purpose. In this situation, from a glass it is necessary drink:
- 4) salza honor. Everything arises as a result of some process. For the formation of a glass, it is necessary to process quartz sand.

The visible world in any case consists of matter. Form not clothed in matter is the Divine. But unlike Aristotle, de Mengel, along with matter and form, introduced a third principle - deprivation (Ryuyop). When you think of light, you can't help but think of darkness. Consequently, at the beginning of the process of emergence, along with matter and form, there is a certain negation of the real form - its relative non-existence.

Actively using the thoughts of ancient philosophers: Plato, Aristotle, Dionysius, Pseudo Areopagite - de Mengel comes to the conclusion that superhuman knowledge cannot be achieved

with some intellectual effort, this can be achieved only with the help of intuition. It is the development of inner capabilities that allows one to become like angels. In this regard, the role of concentration in yoga was very revealing. The magic power is in the man himself, it only needs to be awakened (a thesis traditional for Gnosticism). It is this awakened power that will allow people to avoid death. De Mengel points to the historical development of the church theory regarding bodily immortality, which had nothing to do with the nature of the immortal soul, but was only God's grace. The French occultist himself looked at this question from a Gnostic point of view.

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vision, and therefore he saw completely different perspectives. He believed, referring to the Asian tradition, that the angels were of a completely human origin. Starting with the nature of matter, de Mengel ended his article with the conclusion that immortality is a matter of personal spiritual knowledge. If a person realizes this knowledge, then he turns into a superhuman being - an angel. |

As far as the Hindu concept of "Shakti" is concerned, de Mengel elucidated this issue in an article published in 1931 in the French esoteric journal *Veils of Isis*. In this work he equated the Hindu "Shakti" and the Jewish "Shekinah". These concepts were invariably used in combination with the "radiant bliss" of Anananda (Hinduism), "binah" (Judaism), "the highest mother" (kabbalism), "Our lady from the Holy Spirit" (gnosticism), could be found even in Tantrism. Here again the familiar theme of form and matter resounds. But this time, de Mengel carried out a certain sexual separation of them. Indicating that the connection of the beginnings had a certain sexual meaning, which is clearly seen in the ideas about sexual energy in tantric yoga. In general, in this article, de Mengel tried to find outward similarities in various religions. Or, to put it another way, he started looking for elements of the original protoredigy.

On the eve of his meeting with Himmler, de Mengel published an article in the "Mercury de France" article "The treachery of the Freemasons". It is possible that Himmler studied it not without interest. The Reichsführer SS has always shown an interest in Masonic themes. This interest could hardly be explained by the purely official activities of the police and the SS, who persecuted the Masons, first in Germany, and then in occupied Europe. It is worth at least remembering the tens of thousands of volumes requisitioned from Masonic libraries. All of them were collected in a special SS storage. But let us return back to de Mengel.

De Mengel somewhat distanced himself from the traditional accusations of alres Masons. By and large, his article was devoted to the problem of initiation in secret societies. "Obviously, we put a different meaning into the concept of initiation [initiation] than is generally accepted today in the West. As regards the sense in which we use it, in which the term was used in ancient times in Europe and is still used in the East, we have not found a better definition than that given by Madame Alexandra David-Neel in her book *The Initiation of Lamaism*. "The fundamental idea," she says, "which we associate with the concept of initiation, is the discovery of a secret teaching, an admission to participation in

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secret mysteries during which the transfer of power takes place... The person conducting the initiation does not have to be an "initiate" or a saint; under certain conditions, he may even be an imbecile or a swindler. But according to de Mengel, Freemasonry has gone astray. As a cure for this disease, he proposed the expulsion of 80% of its members from the lodges, including those with a high degree of initiation, after which it was necessary to form a new hermetic organization, which would include the remaining "freemasons". But where is the guarantee that the new organization will follow the "right path"? This question turned out to be difficult to answer. The tradition of stonemasons has been fixed for centuries. Its destruction was, according to de Mengel, an impossible task. But the verdict on the Masons was

rendered. The lodges were made up of people who only played secret societies. In fact, behind their backs were those who led Freemasonry off the "right path." In this respect, stonemasons, like Judaism, were not a power in their own right, but merely blind instruments. Having touched upon the painful question of the interpenetration of Freemasonry and Jewry, de Mengel again gave a completely unaccustomed answer. "Many believe that Freemasonry is the creation of the hands of the Jews. In reality, everything is different. The use of Jewish terms during Masonic rituals does not at all indicate a Jewish origin. One might just as well say that Christian services, during which passages from the Old Testament are read, are of Jewish origin. Speculative Freemasonry, which arose in 1717, was undeniably inspired by Protestantism. If it intersected with the Jews, it happened much earlier, as did the Rosicrucians, or took place through the mediation of special occult groups. Very few people know about the existence of such groups. The existence of these groups is known only to a very small number of individuals. Among them, one can single out Rene Guenon, who is best known for his works on the teachings of Hinduism. In his work "Geosophy - the History of Pseudo-Religion" he talks about several such closed groups when he lists "false prophets". He writes: "The differences (between these esoteric groups) are very insignificant and superficial, in all cases they have a common foundation and development trends, which allows us to speak about the implementation of some unique plan. It is hard to believe that Theosophists, Occultists and Spiritualists are strong enough to successfully carry out such an undertaking. However, is there some terrible thing hidden behind all these movements, which even the leaders themselves do not suspect? Not

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Are these organizations just someone's blind tools? De Mengel made an interesting conclusion: almost all organizations were instruments of an invisible sinister force: Freemasons, Jews, Theosophists, political movements of various scales. They are manipulated in the name of carrying out a secret plan.

What could attract Himmler in this article? Only one thing - the intention to create a new organization that will follow the "right path" of the lost tradition. Naturally, the Reichsfuehrer did not even doubt that his security detachments, the "black order", would become such an organization.

How did it manage to organize a meeting between the powerful Nazi boss and the French mystic, whose works were known only to a narrow circle of specialists? For the first time, he was invited to Germany by the Heritage of Ancestors employee Irie von Grönhausen. On February 19, 1937, Karl Maria Willigut wrote a letter to the personal headquarters of the Reichsfuehrer SS, addressed personally to Karl Wolff. In it he reported the following; "I would like to report on the conversations (with Messrs. de Mengel and von Grönhausen) that took place on February 16 and 18, 1937. The Reichsfuehrer SS learned from Herr von Grönhausen that de Mengel was currently being detained in Berlin. The initiative and proposals for the organization of these two meetings came from Mr. von Grönhausen, and he had a brief overview of the work, research and future prospects (de Mengel). According to the same von Grönhausen, he possesses an extensive selection of literature, which in its role is a rarity. M. de Mengel acquainted me with some of these works. His research concerns pre-Christian, Indian, Persian and partly Chinese manuscripts dealing with various issues of religion and spiritual history; Among other things, he pays special attention to Elda, Kabbalah and the Vedas. He is especially meticulous in mathematical calculations of the structure of the pyramids, revealing the secret meaning of medieval buildings... At my invitation, SS Obersturmführer Otto Rahn took part in one of these conversations, since he not only speaks French fluently, but also studies a similar issue. During his early trips, Otto Rahn was able to make his own observations regarding the conclusions made by Mr. de Mengel, and became convinced of their truth.

Willigut then suggested that the translations of de Mengel's works be entrusted to Otto Ranu'i to Yrja von Greyahagen. And to translate the mathematical part of the works, attach to them people with astro-

conomic and astrological knowledge. As such, Karl Maria Willigut called SS-Sturmbannführer Frenzolf

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Schmidt and music specialist Dr. Boese. A few words about these people. Native Berliner Fritz Böse was an employee of the Heritage of Ancestors, where he studied the problems of Nordic music, making exact copies of ancient instruments. Frenzolf Schmidt was the author of the 1931 book *The First Genuine Divine Revelation*. Attalan Antique Ancient Bible. The Golden Book of Humanity.

On March 9, 1937, a reply was received from the headquarters of the Reichsfuehrer SS. Attention was drawn to de Mengel. "The Reichsfuehrer SS has read your letter of February 19, 1937. It is advisable to first make a photocopy of the works of Mr. de Mengel, and only then translate them. The Reichsfuehrer does not object to conversations with Herr de Mengel. Perhaps in the near future he himself will join them." On March 21, 1937, the conclusion made by Schmidt regarding the mathematical part of de Mengel's work arrives at Himmler's headquarters. In conclusion, it was stated that "Mr. de Mengel's magical calculations, based on ancient data, have been impeccably executed. But, unfortunately, their comprehension is inaccessible to modern science." In light of this, he proposed "to create an academic chair of Aryan wisdom, which was to wage a spiritual struggle against liberal science." In this regard, the works of de Mengel, consciously or unconsciously, contributed to the unification of all Aryan peoples.

On April 26, 1937, Himmler received from the secretary of the Ahnenerbe department dealing with Indo-Germanic and Finnish cultural relations a brief overview of all de Mengel's works, which, among other things, gave the table of contents of the published works. About de Mengel's work "The grading spirit of Europe in its past and future", for example, the following was said: "The author points to the superiority of the Middle Ages and the degenerative impact of the Renaissance. He considers the phases of traditional European civilization: bards, minnesingers, troubadours, knightly orders, the Templars and their heirs, the Rosicrucians. He points to the true reasons for the curse of the leaders of the Templars, which sounded the death bell for Western civilization.

On May 4, 1937, Karl Wolf received a message that de Mengel was left without cash. It was proposed to allocate him a small amount, sufficient to return from Berlin to Paris, after he returned from Helsinki, where he was visiting Mr. von Grönghagen, a Finn by nationality. At the same time, one of the SS officials informed Wolff: "I told him (de Mengel) that the Reichsfuehrer SS got acquainted with his works and became interested in them, expressing a desire to personally talk with Mrs.

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Dean de Mengel." De Mengel returned from a trip to Finland on May 22, 1937. It is noteworthy that this trip was paid for from the funds of the Heritage of Ancestors. But even more interesting is the fact that the visit to Finland was not just a trip, but a research expedition of the Ahnenerbe! Grönghagen himself was engaged in the "Heritage of the Ancestors" in trying to discover the common roots of Germans and Finns. Moreover, but on Himmler's assignment, he had to prove that the Finns, who had a Mongoloid appearance, were also Germans by origin! The involvement of the Finns in the scientific field of the Heritage of Ancestors was a diplomatic step, which could make it possible to find one more allies in the upcoming fight against the "Semites".

De Mengel's visit to Finland is doubly interesting in that the Frenchman, before his arrival in Berlin, had never dealt with the problems of this Scandinavian country. Without a doubt, such an interest arose in him (or was imposed) only during his stay in Germany. But still, we have not answered the question: what prompted de Mengel to come to Berlin? The official documents of Heritage of Ancestors can lift the veil over this secret. May 25

In 1937, Fraulein Gertraut Schlarb, secretary of the Indo-Germanic and Finnish cultural relations department, sent a letter to SS Obersturmführer Lachner, who served in the SS Headquarters for Race and Settlement. This message contained the following lines: "Dear Mr. Lachner! As per your request, I am sending you a message about various secret organizations. M. de Mengel made only a few remarks. However, he promised to contact his friend, who knows much more. After these messages reach me, I will send you a copy. A very interesting letter. What happens? The works of de Mengel were financed by Himmler, this Frenchman participates in the expeditions of the Ancestral Heritage, and most importantly, informs the SS about French secret organizations. It is possible that the information concerned not only France, but also related to England. De Mengel had good connections with Great Britain. As we remember, already in 1913 he established contacts with the London Alchemy Society. Only one conclusion can be drawn. De Mengel acted as an SS agent. But it's much more interesting what organizations he reported to the leadership of the "black order".

In the late 80s, a book by Gerard de Sedee was published in France, in which Gaston de Mengel was mentioned. This work itself was dedicated to the legends that hovered around the village of Rennes-le-Chateau. The spectrum of legends was the most diverse, ranging from the Templars to the apparition of Our Lady at Fatima. Herself

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this village was located in southern France, 40 kilometers from the city of Carcassonne. But the greatest attention in this book was given to the sudden enrichment of the local village priest. De Mengel was mentioned once. "In 1924, Georges Monti, together with Gaston de Mengel, founded the "Western Group for the Study of Esotericism", which was located in Paris at 16 Avenue Vilers." This organization was also known to have a women's section called "Isis Lodge", and its members were called "ladies", "fairies" and "sorceresses".

The group created by Monty and de Mengel adopted a kind of manifesto in which they called for reconciliation of all churches and "pensions of initiation." It was necessary to do this in order for the new brotherhood to become known throughout the globe and it would not number some 80 people. The goal of the new organization is the religious renewal of Europe and lasting peace throughout Western society. Monty wrote: "Our actions will always be discrete in nature, our lodges will be closed to the uninitiated, our teachings will be inaccessible to the curious and idle, our ceremonies will be hidden. The realization of the synthesis of vague progress can only take place in the spirit of hierarchy. As a result, it is necessary to embrace all the elite essences in order to stop the processes of decadence and civilization. So, the new organization was supposed to give a new world order to Europe. The SS was also going to establish a new world order.

The lines extracted from Lachner's correspondence with the personal staff of the Reichsführer SS may surprise many. "From Fraulein Schlarb it became known that de Mengel would gladly accept a few written lines of gratitude from the Reichsführer SS, in which he thanks him (de Menge) for the written works made available to the SS, and also expresses the hope that de Mengel will leave Germany with the conviction that our country intends to continue to contribute to the strengthening of European culture and European peace. It goes without saying that any words of thanks can be written at the discretion of the Reichsfuehrer SS." This suggestion of de Mengel looked strange to say the least. Why does a scientist and mystic need some vulgar, base thanks and assurances about the strengthening of European culture? If these words were addressed to a specific person, then this would be an empty formality. However, if de Mengel acted in the interests of some group of people, then this letter could be a confirmation of establishing contact personally with the Reichsfuehrer SS. Moreover, the lines requested by de Mengel sounded very much like the appeals of the "Western Group for the Study of Esotericism." It's time

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I would like to get to know Georges Monti, who, together with de Mengel, created this organization.

Finding information about this character in the literature was not an easy task. It was known that Monti often called himself Count, and sometimes even introduced himself as Count Israel Monti. He bore the initiatory name - Marcus Fella. Information, by and large, says nothing. And here are some more interesting facts. On the eve of the First and Second World Wars, Monty worked for German intelligence! Rotating among high-ranking persons, he could get valuable information. But the Germans, apparently, were not interested in this. How else to explain that Monty first became a Freemason, I dare say, having reached a very high degree of the Scottish rite, and then converted to Judaism and became a member of the Jewish order "B'nai B'rith"? It can be assumed that Monty was exposed. This is indicated by his sudden death on October 21, 1936. An autopsy showed that he had been poisoned.

Who are you, Count Monty? He was born in Toulouse in 1880. But after birth, he was adopted by an Italian couple. His adoptive parents sent him to be raised in a Jesuit school. Over time, Monty made many acquaintances. At the age of 24, he actively rotates in the occult environment, which does not prevent him from teaching canon law at the University of Narizh. Over time, very famous mystics appeared in his circle: the renovator of Martinism - Papus, the founder of Kabbalistic Rosicrucianism - Peladin, one of the founders of Theosophy - Eduard Schure. In addition, he is seen in the company of Léon Daudet, son of Alphonse Daudet, the man who, together with Charles Maurras, created the ultra-nationalist movement Action Française. In 1906, Georges Monti joins the Martinist order and very quickly rises up the hierarchical ladder. In 1908, on the instructions of Papus, he goes to Egypt. In 1909 he joins the Bavarian Rosicrucians. But that is not all. He personally gets acquainted with the governor of Algeria and gets into his entourage. Now he often travels around Europe: Rome, Paris, Berlin. In the capital of Germany, he tries himself as an actor and earns a small fortune. This is one version of the life of Georges Monti.

But in French occult literature there is another version. For example, in her memoirs Anna Osmon wrote the following: "My last adventure was much more serious. This happened in 1922. One day I received a letter on yellow paper, the kind Peladin used to send me. It began with the words: My beloved sister in Christ. Beneath this letter was a signature unfamiliar to me - Marcus Vella. During

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While reading the letter, I came to the conclusion that Marcus Vella is the pseudonym of Georges Monti, Peladin's former secretary. He wanted to meet me... He said that he needed my support in order to renew the Knights Templar. That he is authorized by three very influential German lodges and enjoys great support in Great Britain... As he spoke, I had a completely new impression of Freemasonry. Before that, I only knew low-level freemasons, and they seemed ridiculous. They met in temples, the symbols of which they did not understand. But now I realized that it was about a grand plan to destroy everything that was dear to me, and form a new structure that was supposed to cause catastrophes and apocalypse. In order to visually demonstrate to me the influence of the new structure, which he called the O.T.O., he told me the names of those who led this order in the past and who were in charge at that moment. But most of all he admired the knowledge of the Grand Master of the Order - Aleister Crowley. He said that compared to Crowley, Gilles de Rais (French serial killer) was just a lamb. Crowley was a practicing Satanist, more specifically, a bully in human form." And here the thought arises, why did Monty create the "Western Group" with le Mengel, if he was an active supporter of the O.T.O. (Order of the Oriental Templars)? And another question arises by itself: is there a connection between Monty's sudden death and de Mengel's visit to Berlin that followed? Who will deal with Monty, probably, will remain an unsolved mystery. But to whom in France was de Mengel going to show Himmler's gratitude? To answer this question, we will have to turn once more to de Mengel's biography.

In 1929, de Mengel published his work *Esoteric of Music* in a Parisian publishing house. Numerous mystical researches were often printed there, and their authors often could get to know each other. A similar situation has been observed in numerous esoteric journals. In one of these magazines, *The Veils of Isis*, de Mengel met the author of the article "The Symbolism of the Trinity," Marquis Jean Rivera. We note right away that later Rivera volunteered for one of the SS formations. But de Mengel made even more connections in a journal published by the Institute of Applied Psychophysics (I.L.A.). There he met Louis Gustin and Marcel Viard. Very remarkable people.

Louis Gustin was the founder of *Sphinx* magazine. On its pages the editors tried to carry out a synthesis of philosophy, science and sociology. In addition to this, Gustin was the author of prefaces to the books Pa

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pusa. He had little attraction for dry science. Gustin has always gravitated towards mysticism. He gravitated toward the Martinists. This is not surprising, because it was Papus who revived the Martinist order, and actually invented it. Marcel Viard was an even more colorful personality. He was always interested in war, or rather, the causes of wars. In his book *The Naturism of War*, he gave the following arguments, which, according to him, should have justified wars of all times. Minerals are consumed by minerals, plants crowd out other plants, animals kill animals. So why don't people destroy people? War for him was a completely normal, natural thing. He compared wars to disease. Soldiers (lymphocytes of society) lit a fire that signaled that the state was not in order. But it was not the philosophical patterns of these people that mattered to de Mengel. They played a decisive role in his life, as they introduced him to the Polaris group. The same group that took care of Otto Rahn and helped in his research. By the way, his famous article "On the Symbolism of the Trinity" was originally published in the *Bulletin of Polaris*. It is quite possible, though not certain, that the SS learned about de Mengele from Otto Rahn. But this is just a guess.

In one of the chapters, I already briefly mentioned Polaris. Now it's time to get to know this group more closely. Polaris, or the Polar Brotherhood, was originally a group of esotericists who wanted to establish a spiritual connection with Tibet in order to try out a new type of oracle. The oracle was supposed to give out prophecies thanks to mathematical operations that translated numbers into literal values. That is, it was a kind of mathematical machine. According to the legend, this is how the title of one of the main books of Polaris was formulated, because given in 1929 - "Mystical Asia". This book was compiled by several people, but the Italian Zam Botiva led the entire creative process. But the book was created by the instructions, including Maurice Maigret, the same person who suggested to Otto Rahn the idea of \u200b\u200bfinding the Grail in the castle of Montsegur, Marquis Jean Rivera, he later held very responsible posts in Nazi-occupied France and was a consultant to the Gestapo, which - little persecution and liquidation of secret societies.

The ideas presented in *Mystic Asia* were by no means new. As early as 1886, some of them were outlined in the work of Sainte-Mwa d'Alveidre, *The Mission of India in Europe - The Mission of Europe in Asia*. This book contained statements about a certain occult center, Agharta, that existed in Asia. But in it the friends of the marquis reported that Saint-Yves d'Alveidre did not just report on Agartha, but on

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walked her. Moreover, he established an astral connection with her. Regarding "astral walks", James Webb reported literally the following: "According to some occultists, astral walk was the process that allowed one to leave the physical body and travel in the astral body." The marquis localized Agarta in the Himalayas, naturally adding that she "disappeared without a trace." But it did not disappear as a fact, it continued to exist underground, where



almost 4 million inhabitants built huge cities. "Twelve masters of the highest initiation" had access there. In addition, the pontiff of Agarta had his own sovereigns on earth.

Then Saint-Yves d'Alveidre moved long and confusingly to the essence of ether: "The indescribable substance, the holy element that leads to eternity and its divine faculties, sounds in Sanskrit as akasa, and in our languages is called ether. I am here pointing out to the reader everything that I wrote in The Mission of the Jews. Ether is a living element that enchants in an inexplicable way and leads to a sacred intoxication (exceptionally spiritual), in which the intellect is still able to maintain control over personal consciousness.

In 1924, Ferdinand Ossendowski actually plagiarized when, partly on his own behalf, he outlined some of the ideas of Saint-Yves d'Alveidre in a book called "And animals, and people, and gods." Like d'Alveidre, Ossendowski used the Polaris as templates for writing Asia Mystery. A really fresh idea among the "polar" was the assertion of finding a reliable means of communication with the occult authorities in Asia. The literary predecessors had no such idea. To comprehend the truth, they had to make long and tiring journeys. The essence of this oracle would certainly have remained hidden if Gaston de Mengel had not founded a bulletin in which he published the results of the "polar" studies. In the same oracle, he reported on the emergence of the stellar oracle and its prophecies. What was Himmler's surprise during a meeting with de Mengel in 1937, when he found out that the same book "I am animals, and people, and gods" had a gigantic influence on him and the "polar" ones. Himmler got acquainted with the work of Ossendowski immediately after its release in 1924. But he made several written notes about it: "The history of the American and his flight from Siberia to the East through Tibet and Mongolia — The Horror of Bolshevism, and then the great mysteries and mysteries of Mongolia — More about Baron von Ungern-Sternberg." Interestingly, Himmler liked to leave numerous critical notes about the books he read. In the case of Ossendowski, this did not happen. Against,

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he was interested in The Great Mysteries of Mongolia and he even made several extracts. What fragments attracted the future Reichsfuehrer SS? Here is one of these fragments: "The old people living on the Amyl told me an ancient legend about how a certain Mongol tribe, fleeing the yoke of Genghis Khan, hid in an underground country. Then, not far from Lake Nogon Kul, one Soyot showed me a smoky gate leading, according to him, to the very kingdom of Agharti. Once upon a time, a certain hunter penetrated through them into the kingdom, and when he returned, he began to tell everyone about the miracles he had seen. And then the lamas cut out his tongue so that he could no longer tell anyone about the Secret of Secrets. Having grown old, the hunter again came to the entrance to the cave, in order now to hide forever in the underworld, the memories of which for many years warmed and delighted the heart of the nomad.

I received even more abundant information from Khutukhta Jelib Jamsran from Narabanchi, who told me the mysterious story of the coming to earth of the mighty King of the World, the ruler of the underworld; Khutukhta described the appearance of the guest, the miracles performed by him, and the uttered prophecies. It was then that I realized that behind this legend, which existed rather in the form of general hypnosis, there was hidden not only a certain secret, but a very real and powerful force capable of influencing the political life of Asia. collect any information on this matter.

Galun Lama, a favorite of Prince Chultun Bailey, gave me a general idea of the underworld.

"In our mortal world," said the Gelun, "everything is constantly changing—peoples, sciences, religions, laws, and customs. How many of the greatest empires have sunk into oblivion, what cultures have died out! Only Evil - the tool of evil spirits - remains unchanged. More than sixty thousand years ago, a certain saint hid with his tribe underground and no one saw them again. Many people have visited the underworld, among them Shakya-Muni, Undur-gegen, Pasma, Sultan Baber and others. Now no one knows where this kingdom is located. Who says - in Afghanistan,

who is in India. People there do no harm, there are no crimes in the kingdom. The sciences develop peacefully there, and nothing threatens death. The underground people reached extraordinary heights of knowledge. Now it is a large kingdom with a population of many millions, which is wisely ruled by the King of the World. He knows all the hidden springs of the universe, he comprehends the soul of every human being and reads the great book of fates. He secretly controls the knowledge of eight hundred million people on earth, they all do his will...

To what was said, Prince Chultun Beyli added on his own behalf:

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This kingdom is called Agharti. It stretches underground all over the planet. I myself heard how an enlightened Chinese lama told the Bogdokhan that in the caves of America lives an ancient race, who at one time took refuge under the earth. And now traces of their former existence among us are found on the earth. The rulers of these peoples are now subordinate to the King of the World, who is the lord of all underground spaces. There is nothing unusual here. It is known that in the place of the two great oceans, the eastern and the western, there used to be two continents. They sank under the water, but people managed to escape to the underworld. In deep caves there is a special glow that allows even growing vegetables and cereals, people live there for a long time and do not know diseases. Many different peoples and tribes live in the underworld. What ideas from Ossendowski's book attracted the "polar" ones remains unclear.

But back to the "polar" oracle. Zam Botiva in "Mystical Asia" pointed out that the idea of the oracle was revealed to him in a small town lying north of Rome, where lived a mysterious hermit, whom the locals called Father Julien. Father Julien entrusted Botiva with the "oracle of stellar forces." From the description of the hermit it was clear that he himself was no stranger to occult pursuits. On coarse woolen clothes, he wore the image of a rose and a cross. In 1909, Father Julien disappeared somewhere, Zam Botiva claimed that he went to the monastery, which was located in the Himalayas, Botiva allegedly received several messages from him through the oracle. But some of the messages were "signed" by people completely unknown to him. The oracle itself became for Zama Botiva a new "polar star", which shone in the darkness, pointing the light to the truth. Perhaps it was from this comparison that the name "Polar Brotherhood" ("Polaris") was born. In 1929, according to legend, the "polar" people realized the secret of the oracle, after which they created their own secret society.

Maurice Maigret, a Parisian friend of Otto Rahn, wrote in his chapter in Asia Mystery that the mode of communication with the "masters" might seem to a contemporary to be absurd, frivolous, and even light-hearted. He emphasized that everything new, without clear evidence, was ridiculed. And yet he insisted on his thought. The proposed communication had no scientific explanation. Maigret generally informed the reader who took the "Mystical Asia" in his hands that a little elemental faith was required to read it. It did not seem to him something extraordinary and exceptional that the "polar" managed to establish contact with people living in the Himalayas, from where the members of the brotherhood received advice from

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regarding the knowledge of the world, some predictions. Alphanumeric prophecies themselves were not something special for the "polar" ones. For them it was self-evident that somewhere in Tibet there was a secluded community of people who were at a higher stage of evolution. However, it was not only the "polar" who believed in this.

Megre did not limit his writing activity to compiling Mystical Asia. In 1935, he published the book The Key to Secret Things, which was published by the occult publishing house Carpenter's Library. In this work, he summarized virtually the entire esoteric heritage of recent decades. In particular, he wrote the following about the swastika: "The swastika stands behind the power of time and as such is a purely Buddhist symbol, meaning

the cycle of life in which a person finds himself and from which he can get rid only through purification. Nowadays, its meaning has changed quite a lot, becoming a symbol of racial hatred and violence raising its head in Germany. "There are different interpretations of the swastika. Burnoff sees it as a fiery symbol. Max Muller symbol of the sun. D'Alvillia - the moons. Madame Blavatsky considers it a sign of the center of the sanctified world. René Guénon sees the symbol of the pole in the swastika. The mention of the "polar" Rene Guenon, a classic of traditionalism, is far from accidental. In one of his most famous works, *The King of the World*, this philosopher wrote: "We want to pay special attention to the following fact: the center in question is a fixed point, which in all traditions is symbolically designated as the "Pole", since it is around him that the world rotates, which is mainly represented by the sign of the wheel among the Celts, as well as among the Chaldeans and Hindus. This is the true meaning of the swastika, a sign that is widespread everywhere, both in the Far East and the Far West, and which in essence is the "sign of the Pole". Its true meaning is actually presented to modern Europe for the first time."

But let us return to Megre's book, in which he described the center of initiation: "The most incredible hypothesis is that which tries to confirm the divine origin of wisdom. Some occultists argue that the sages have gone far from us in development and inhabit Venus, from where they were sent to Earth to give people knowledge. These messengers gave instructions to their students, and they in turn pass them on to the others. The whole world learned about Agartha from Ossendovsky... Saint-Yves d'Alveidre confirmed that Agartha really exists, and even being underground, is active... Rene Guenon seeks to show that Agartha is

"Earth

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immortality" will not always be invisible. Agartha cannot be seen (for the time being), since we live in the era of darkness - the Kali Yuga. However, the time will come and the Initiates will again appear to the world."

The tradition that spoke of Agartha was actually the story of Atlantis, an island that was swallowed up by the abyss after a great cosmic catastrophe. But not all Atlanteans died. Some of them escaped on the peaks of the Himalayas, laby to preserve the moral heritage of mankind. From there they sometimes returned to the barbarian world. The Chaldean magicians, the Greek Orpheus worshipers, the Essenes of Palestine, the Pythagoreans, the Egyptian physicians, the Gallic Druids, were all manifestations of the same order. According to these ideas, the Druids did not actually come from the center of Ireland, but from Asia. As confirmation of this thesis, the similarity in the organization of the organizations of druids and lamas was pointed out. However, Ireland also played a role. Back in 1220, there was a secret pentra on this island, in which an "eternal fire" burned. His existence was supported by young girls who were called "daughters of fire." The extinction of this fire coincided with the crusades against the Cathars. It is obvious that the "polarists" linked together both the tradition of the Druids and the ideas of the Albigensians. Moreover, they asserted the close relationship of European heretical teachings with the Himalayas. In Orphic poetry, one could find verses that almost word for word repeated the hymns of the Vedas. In the 10th-12th centuries, the biography of Buddha was in circulation in Europe in the form of a Christianized novel about Barlaam. Buddhist and Manichaeian ideas came to Europe through Byzantium. At least, Megre thought so. That is, he spoke about the indirect perception of Buddhism by Catharism. Certain passages could indeed lead to such a thought. For example, the postulate about the immortality of the soul, which is reborn many times, making a certain life cycle.

In the chapter devoted to the Holy Grail, Maigret did not hesitate to mention his friend Otto Rahn, "a young talented German writer." At the same time, Megre was critical of him, since Ran was unable to establish links between Buddhism and the Cathars. Although Megre still spoke of the book "Crusade against the Grail" with great sympathy, repeating in his work even some passages from it. For example, Rahn's suggestion that the Grail is located in one of the grottoes of Ornollac.

On the whole, the "polar" ones had a gigantic impact on the occult milieu of Europe. So many came to ask their oracle a question, who considered themselves true initiates. Famous philosophers also communicated with the oracle: the traditionalist Rene Guénon

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and Julius Evola, who sang of pagan imperialism. In those days, no one heard menacing notes in the voice of the "polar" ones. But some have already begun to jingle metal. The Marquis of Rivera described in his novel *In the Shadow of a Tibetan Monastery* a Buddhist who came to Paris in those days. "Compared to him, everything in me was doubtful, shaky and hopeless. I have tried all our philosophies, all our religious systems, all our sects. But I found only profanity and general insignificance... Our West is generally profane... I penetrated closed lodges, plunged into the esoteric environment, got acquainted with the fathers of occultism. But all I listened to was empty pompous phrases... I do not believe that the star of initiation will light up the skies of the West." This pessimism, with the onset of World War II, turned into a call to action. During the occupation of France, the "Polars" had an even greater influence on the occultists, when they handed them over in batches to the hands of the Gestapo. On this plot, perhaps, it is worth dwelling in more detail.

The main role in the persecution of French secret societies during the occupation of France was played by Jean Marquis Rivera. If we take into account the assessment that he gave to the secret societies of the West, then there was nothing paradoxical in his behavior. He longed to eradicate them as organizations that denigrated high ideas. After the Third Reich occupied the north of France, a special unit was created to detect Freemasons and members of other secret societies. It began its activities on December 12, 1941, both in the occupied territories and in the French provinces controlled by the Marion exact Vichy regime. By 1944, this service, which operated throughout France, had more than 300 employees. This organization itself was called the "Service of Secret Societies" and had a very revealing abbreviation - SSS. Jean Marquis Rivera willingly volunteered to lead the activities of the CCC in the north of the country. He was better suited than anyone to organize the search for secret societies. In fact, the SSS has become a second secret police. The Marquis Rivera located the center of his department in a very symbolic building at 4 Boulevard Rapp, Paris, where the residence of the Theosophical Society was once located. The activities of the SSS were supervised by the SD, namely Obersturmführer Moritz. However, it was purely ideological control. The direct activity of the "Secret Society Service" was connected with the Gestapo. Sometimes salutations to the Marquis Rivera came directly from Berlin. So it was with the order to identify and liquidate the French Rotary clubs. But most of all the Germans were interested in Masonic archives. They were taken out of France by wagons and transshipped by SD.

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By the way, information constantly pops up in our mass media that the Masonic archives have been requisitioned by the "Heritage of the Ancestors". It's a delusion. All archives fell into the hands of specialists from the SS security service, who sat in a building that previously belonged to the Berlin Masonic Lodge. For several years of its activity, the CCC was able to compile a gigantic list of French Freemasons, which included more than 60 thousand people. Some of them ended up in a concentration camp, some were deported, and some were executed on the spot. Of all the secret societies of the mystic, the Marquis of Rivera most hated and despised the Freemasons. After the liberation of France by the Allies, most of the SSS employees were captured. In 1946, they were put on trial. Jean Marquis Rivera was sentenced to death. It remains only to guess what secrets he took with him to the grave?

But let us return from the war time back to 1937, when the notorious meeting between Gaston de Mengel and Heinrich Himmler took place. Studying certain aspects of this seemingly insignificant episode in the history of Europe, one involuntarily asks the question: but, in fact, who influenced whom? "Polar" on the leadership of the SS? Or the SS leadership on the Polaris? Let us turn once again to the information that we mentioned in passing in the previous chapters. As we remember, in July 1937, SS Brigadeführer Karl Maria Willigut received a letter from Gaston de Mengel. That's why

On this occasion, he informed the chief of the personal headquarters of the Reichsfuehrer SS: "On June 23, 1937, a highly mysterious disk was delivered to me from Helsinki, and then Mr. Gaston de Mengel sent me a no less strange message. In particular, he wrote the following: "The axis that lies northeast of Paris is working very hard. However, the axis does not pass either near Berlin or near Helsinki. I was able to determine the starting point of the forces from the section. He lies in Murma! (Lapland) about 35 degrees east longitude and 68 degrees north latitude in the vicinity of Russian Lovozero. I also determined the location of the large black center. It lies within the large triangle that is formed in western Mongolia by the cities of Kobdo, Urumqi and Bakul. I bring this letter to your attention because Gaston de Mengel asked me what I think about this. I have found this information to be valuable enough and I request that it be given appropriate attention. My version: as a result of Russian negotiations with France and England, air bases can be created there. As far as my assumption is concerned, SD could study it." The letter was marked "Confidential."

' Apparently, Gaston de Mengel meant Murmansk.

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As you can see, the SS paid great attention to geomantic research. In 1934, Wiligut met Günther Kirchhoff (1892-1975), who also showed an increased interest in the ancient history of Germany. Kirchhoff suggested the existence of some geodetic energy lines that passed through all the continents. Today this esoteric teaching is called geomancy. Wiligut became an ardent supporter of this secret science. A year before de Mengel's visit to Berlin, he made a geomantic expedition. Summing it up, he wrote: "When comparing the conclusions of Mr. Kirchhoff and the location systems found by me (based on the Irminist faith), it turned out that the system I found deviates two degrees to the east from the zero meridian. Mr. Kirchhoff, based on numerous existing places of worship, etc. came to the conclusion that his location system extends in Europe from the zero to the 46th meridian, after examining the old places of worship, it can be concluded that the earth's axis has repeatedly changed. , Wiligut was delighted with the geomantic calculations of Wilhelm Teudt, who argued that Externstein was perhaps the main "energy" center of Europe. Thus, de Mengel's letter no longer looks like a set of incoherent words that he wrote not quite a normal person. It is obvious that de Mengel actively practiced geomancy.

On July 2, 1937, Wiligut received another letter from Gaston de Mengel. The French mystic wrote in it that he had received documents from his old Russian friend that told about what was happening in the so-called "Buddhist centers" scattered all over the world. De Mengel tried to summarize the essence of these documents by making a kind of reference for Wiligut. It said that earlier the secret centers of the entire Buddhist world were the "State of Hermits" and the "Buddhist Center Chan Chen Kob." But they were crushed as a result of political unrest. From this moment on, the "State of Hermits" is "nomadic". At present it resides in Tibet. Behind the defeat of the secret center is the head of the "Black Center" Oung Mong, also known as Hultuku Shi, Cherensky. He posed as a new incarnation of the Buddha, "the new teacher of the world." His teachings are readily supported by many secret societies of Europe and esoteric circles. Moreover, the adherents of the "Black Center" pretend to be messengers of the "Great Center of Light" (Agarta).

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Even after we have shed light on the strange letters of de Mengel, the reader is unlikely to understand what kind of Oung Mong and the "Black Center" are? Oddly enough, but it was about our compatriot A. Kerensky. It is hardly worth retelling his biography. According to European mystics, it was Kerensky who was the "gray eminence" of the Jewish lodge of B'nai B'rith. In 1926, the anti-Semitic writer Karl Heise published the book Occult Logic, in which he developed these thoughts in detail. Himmler read it not without pleasure, noting in his diary:

"Very serious work, which explains a lot and allows you to predict events. The principle of good and evil, which extends to human society." The consciousness of the Reichsführer SS was mythologized long before the Nazis came to power. In any event, he saw the results of the struggle of white and black magicians who fought for the possession of this world.

How did the SS react to de Mengel's revelations? Unter-Sturmführer Kurt Ruppmann, who served on the personal staff of the Reichsführer SS, said to Gertraudt Nilarb, Grönhagen's secretary, the following: "My personal opinion, but it was written by a pompous imaginary. Apparently, he considers the Reichsfuehrer a complete idiot, confusing him with such nonsense. De Mengel is too inclined to mysticism, for sure his facts are mixed with personal fantasies. In addition, he may have insanity - he is 60 years old. Yes, and by the way... If you believe that the organization wants to operate in secret, as described here, then why does it shine at every meeting and congress, where hundreds of detectives can notice it? .. For the SD, his information has no value, there is nothing to cling to them. But Himmler's court magician did not share such skepticism. Apparently, this largely predetermined his fate. In the SS, many were unhappy with the fact that strange people were hovering around the Reichsfuehrer. The SS technocrats weren't at all intimidated by the neighborhood with the mad mystics. It is not surprising that the decline of Wiligut's star began precisely after de Mengel left for Paris.

## Chapter \$ ASCENT OF THE "BLACK SUN"

The Nazis' horrifying, deadly conceptions of world dominion could hardly have been possible if they were not fed by a mythically transformed ideology that depicted the Nordic race as the oldest and most powerful of beings.

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ever on earth. The political interpretation of myths, symbols, sacred and cult places comprehensively helped to revive a special "Aryan-Germanic" people, which was supposed to become the bearer of the highest culture and which should fertilize other European civilizations and cultures. Many leaders of the Third Reich carried such attitudes from their early youth, when they became familiar with the concepts and works of individual ideologues of the "völkisch" groups. After the advent of the National Socialist era, such myths were imposed on the entire German population through propaganda and educational institutions. The sacred solar symbolism of the "ancient Aryans" rightfully took its place in the everyday life of the Third Reich. Solar signs and runes not only served as elements of the interior, they focused on the revival of the millennial Nordic religious tradition. In the SS Heritage of the Ancestors, pundits provided scientific justification for this myth by organizing expeditions and conducting archaeological excavations. Himmler, always interested in the ancient Germans, tried to create a special religion for his "black order". Hitler, together with Albert Speer, participated in the design of the titanic structures of the capital of the Third Reich, which in time was to become the center of the whole world. When visiting these mega-buildings, the Germans had to remember the special mission that was inherited by the "thousand-year-old Reich" from time immemorial.

The idea of the Nordic race as a bearer of light appeared in almost every mass spectacle staged by the regime of the Third Reich. These were the "cathedrals of light" that arose in Nuremberg, and the fires of the festivities dedicated to the solstice, and the fiery swastikas, made up of hundreds of torches, which seemed to be pulling Germany out of the "Jewish Bolshevik darkness." Mythical heroes of prehistoric times like Siegfried and Arminius excited the imagination of young people, who saw in them the model of a true racial hero - the blue-eyed savior of the fatherland. And finally, the outbreak of the world war was "legitimate" in terms of expanding the living space for the Nordic race. For an ordinary German, who was in the grip of a myth, this was not aggression at all. This one was necessary

defense, which allowed the most ancient civilization in the history of mankind to be tackled from Slavic barbarism and the corrupting influence of Jewry. Far-fetched myths caused millions of people to die in the meat grinder of the Second World War, and Germany itself began to be perceived not as a bearer of light, but as a refuge of darkness and evil.

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The main creators of the "Aryan myth" did not appear before the Nuremberg Tribunal. Some of them managed to escape, some committed suicide. And the trial of war criminals itself abandoned the spiritual analysis of the ideology that dominated the Third Reich. The accusers chose to focus on the atrocity practices and the number of victims. The English prosecutor somehow blurted out why the Allies did not pay attention to the "spiritual" side of National Socialism: "If we were to talk about these things in the court used by the defense to portray their charges as mentally ill. As a result, war criminals could be released as insane."

The ancient myths about Thule, the Aryans, Atlantis, Herbig's modernist doctrine of "world ice", the strange studies of Hermann Wirth, the mystical symbolism of Nazism and its places of worship did not fall into the scope of the proceedings of the Nuremberg Tribunal. They were not mentioned in the first post-war works, where the authors tried to figure out how and why national socialism arose in Germany. Probably, the shock of the ensuing insight was too strong to try with the help of strict rationality to understand the absolutely irrational components of the National Socialist ideology. The political attitudes of that time were too narrow in order to fully understand the mythical-fantastic constructions. Ideologists of the "thousand-year Reich".

Meanwhile, almost 60 years have passed since those or other stories were hushed up for some reason. This long period allows us to better see what happened to Germany in the 1930s. But on the other hand, over these decades there have been many confirmations that a myth, multiplied by a political ideology, can bring to life terrible destructive forces. This lesson should be very important when news reports of genocide, religious fanaticism and insane sectarians ready to send their adherents to death in the name of a speculative idea appear again in the front pages of the newspapers. History consists not only of dry figures and proven facts, it is replete with ideas, fantasies, mystical notions that cannot be tasted, cannot be measured or counted. But it is precisely these factors that are the most powerful impulse that can inspire people even to crazy deeds. Based on this, it must be admitted that the mythological background that reigned in the Third Reich did not disappear after the end of World War II. The allies, who were afraid to touch the myths, allowed it to exist in a latent form, gradually turning from an ideology into "underground representations".

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niya". Over time, they began to emerge from the underground. At present, the pages of many magazines and books are filled with legends telling about the "higher Aryan culture", special interpretations of runes and solar symbols, stories about the Nordic proto-religion. Today's Germany is no exception. Moreover, former SS shrines such as

left at the site of the mysterious ritual in the Wewelsburg castle again became

fell in places

names for neo-pagans,

right-wing esotericists, neo-Nazis. They visit them again and again, returning to these places their former aura. Numerous Internet sites offer to anyone interested in specialized tourist tours, during which they talk about the "black order" of the SS and

his mysteries. Numerous musical groups are very willing to replicate the mystical symbolism associated with Himmler's mystical ideas.

But this is the outer side of the matter. There are also those who are seriously trying to revive the SS religion. A few years ago, a group of unknown people entered Wewelsburg at night. In the crypt, on the floor of which the "Black Sun" is depicted, a special ritual was performed. Little is known about its essence. In the morning the curators of the museum discovered that the pedestals of the twelve columns were wrapped in white sheets on which black runic symbols were drawn. The "Black Sun", depicted on the floor of the SS Camelot, has long taken its place in the youth scene. It has become a kind of emblem for the right-wing esoteric music scene. This can be seen on pins, hairpins, T-shirts, watches, magazine covers and laser discs. It has become a symbol of the computer network "Thule", through which European nationalists exchange information, "Black Sun" is found everywhere where people start talking about "the study of Indo-European culture." It is also being raised to its banner by the new rightists and pagans — all those who actively advocate for the revival of Europe and fight against "the sacrificing of European peoples on the altars of multiracial culture." "Black Sun" is found on the emblems

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opposition publishing houses, such as 801 shu1sya5, and many others. Since the beginning of the 1990s, voices have been heard more and more actively proclaiming that "darkness has not swallowed up the children of light and is again starting to fight against the forces of cold and darkness." The "Black Sun" has become a symbol of the new mythological consciousness.

Most likely, the concept of the "Black Sun" was first introduced into circulation by Helena Blavatsky, who in her work "The Secret Doctrine" mentioned the "central sun". By this phrase, she meant the invisible center of the universe, around which all the stars and planets revolved. It was a certain cause and starting point of all being, what in Gnosticism was called the "creative light", and among the later occultists "the center of the universal electricity of life." In modern physics, it corresponds to the concept of "big bang". It also exists in traditional religious practices. This is a kind of creative darkness, located at the beginning of all things. In Hindu cosmology, the invisible "world soul" breathes, and from this impulse the material cosmos gradually arises. In Jewish Kabbalistics we can find "black light". Know Blavatsky's "black light" was a distinctive feature of the extremely secret Aryan teaching, which was carried out from the far North. She connected the mystery of the "central sun" with the so-called Hyperborean race, a legendary ancient people who supposedly lived beyond the Arctic Circle.

Following Madame Helena, many German racists followed. In 1919, Guido von List wrote about the invisible "first fire", which was a synonym for God among the Ario-Germans, since their "first fire" was at the beginning of all cosmic development. Thus arbitrarily Hindu concepts were imposed on European culture. The occultist Perith Shaw referred to the "central sun" as the "Nucleus of Evolution", which consisted of pure spiritual light. In his views, Shaw was the complete opposite of Kant and Lapas, who, from purely materialistic positions, represented the world as having developed from a small gas accumulation. In his work with the program title "The Future of Germany with the Symbol of the Black Sun

point of view of cosmological development" Shaw linked the mystery of the "central sun" with the astrological theory of the epochs that passed under certain signs of the Zodiac. He was convinced that not only our Earth revolves around the Sun, but all planetary systems revolve around an invisible cosmic center. Moreover, this gigantic cycle is 26 thousand years. In 1923, Perit Shaw proclaimed a course to prepare for the completion of the next cosmic cycle and the entry into the "Age of Aquarius" (these ideas are now being actively developed by supporters of the "New Age" theory). The advent of a new era was to be accompanied by an increased sensitivity of people to the rays of the "dark first sun". He emphasized that



humans are descended from gods, not monkeys. At the same time, he added that in Germany, the country where the most ancient civilization existed, this irradiation would lead to some revolutionary actions. Shaw was not alien to anti-Semitism. In his work, he expressed the idea that the Jews hid ancient esoteric knowledge, putting it at the service of material prosperity.

In the Third Reich, the "Black Sun" appeared thanks to Karl Wiligut. Emil Rüdiger and Rudolf Mund, the most devoted disciples of Weisthor, interpreted this symbol as an expression of the "first sun", which 230 thousand years ago illuminated the North Pole and Hyperborea located there. It was the rays of the "Black Sun" that gave the Nordic race special abilities. As an illustration, they cited excerpts from Homer, who mentioned "hyperion", and Germanic mythology, which mentioned the god of lightning, Farbautr. Over time, the celestial body called the "Black Sun" lost its power and became invisible. Only especially spiritual persons are able to see it, but even for this they need to resort to special ritual practices (meditation, massage of the thymus gland, etc.). Random people who saw the "Black Sun" became mad. We remember what role Wiligut played at the court of the Reichsfuehrer SS. But it is still unknown whether Himmler accepted the ideas regarding the Black Sun. Indeed, it has become the central symbol of Wewelsburg. But it is possible that there it played an exclusively decorative role, just as in the time of the Merovingians, stained-glass windows, on which similar symbols were depicted, had the same significance. It is not excluded that the wheel with twelve spoked runes was just a reflection of the idea of the movement of the sun and

stars.

The "Black Sun" resurfaced again in the 1950s in Vienna. It was there that former SS men and students of Wiligut, Rudolf Mund and Wilhelm Landig, decided to tell the rising generation of German occultists about the specific ideology of the SS. Rudolf

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Mund tells (for the first time!) in his articles about Karl Maria Wiligut and Jörg Lanz von Liebenfels. Almost immediately after that, he writes a small work on the myth of the "Black Sun". Landig places Black Sun at the center of his monumental trilogy. It consisted of the following novels: Idols Against Thule (1971), Black Sun on the Floor of Wewelsburg

"Wolf Time in Tula" (1980),

"Rebels from Thule" (1991).

In these books, which were supposed to inspire the young nationalist-minded public, he expounded the mythological views of the leadership of the SS, he described the "Black Sun" itself as the starting point of everything Aryan, the primary source of the Aryan spirit, the secret symbol of Thule, the ray of greatness and bright source of wisdom.

The main meaning of the "Black Sun", according to Landig, was once ousted from the German soul by the Jewish-Christian religion. It actually consisted of "ancient knowledge" about "the birth of the Nordic soul from the light of a star" and the coming of the Germans from the distant "midnight mountain", where Lucifer once sat. The latter, in the spirit of Otto Rahn, was proclaimed a luminous giver who was cast down into the eternal darkness of hell. As a result, the entire history of the world has been an ongoing struggle between "Thule" and "Judas". German and Jewish religiosity were at different poles. During this confrontation, the "Black Sun" became a symbol of Nordic resistance. In Germanic religiosity, the individual moves forward towards God in order to immerse

Medallion with the Black Sun, sold to go to the divine existence in Europe. In Jewish tradition

there is a "personalized bot" who descended to one tribe, which became the chosen one.

According to Landig, dolmens and stone circles located in Western Asia indicated that at one time this region was inhabited by Indo-Germans. However, in 1256 BC, these countries were invaded by the Jews, who began massacres "sanctioned" by their deity. Landig readily refers to the Bible, especially to the Old Testament, where references to massacres perpetrated by "God's chosen people" abound. In the trilogy about Tula, the idea that the arrogance and bloodthirstiness of the Jews became the reason for the "legitimacy" of their suffering in the 20th century is a common thread.

Landig cites the most illustrative illustrations in connection with King David's strife against the Ammonites. The emphasis on this subject is far from accidental. I will quote the Bible: "And the people that were in the taken cities were brought out. They put them under saws, under iron threshers, under iron axes, and threw them into kilns" (P King KHIP, 29, 31). That is, Landig no longer created a historical justification for the Holocaust. In general, for Landig, the entire Old Testament was solid evidence of the cruelty and bloodthirstiness of the Jewish people. Chosenness in the eyes of Yahweh, in the opinion of the former SS man, led to the fact that already in the Old Testament times, the Jews began to think about world domination. In his trilogy, he exposed the world Jewish conspiracy on many pages. Starting from the Rothschilds and Rockefellers, ending with the UN, which was supposed to create a "world government". The latter was to eliminate all ethnic differences between people, introduce genetic engineering and computer control systems everywhere.

The "Black Sun" on the pages of Landig's novels turned into a symbol of the resistance of Europe, which did not want to put up with Jewish-American capitalism and multicultural utopias. In the novel "Rebels from Thule", the author brought out on the pages of his work a character - a charismatic teacher, "a tall man with gray, short hair cut." In front of students from the outlawed class, this teacher gives specific reports, which, in their content and structure, are very reminiscent of research conducted in the depths of the Ancestral Heritage. He tells them about megaliths, Atlantis, ancient mythology. At the same time, he demands from the "new rebels" that they rise up against an empty society of general prosperity, in which materialism and strength dominate. At the same time, it stigmatizes the modern understanding of history, since scientists deliberately hush up information about the deep German

com past. It is quite obvious to whom Landig addressed his novels - the youth, who must seek out "ancient ideals." And again familiar passages. Awareness of the culture of megaliths that spread across ancient Europe is the key to a true mystical transformation, comprehension of the secrets of Thule, where a true race close to God once lived thousands of years ago. In these novels the German is portrayed as the dreamer he always has been. Only a German is able to feel the vibrations of the Universe. Only a German can give rise to metaphysical and idealistic thoughts. The modern world seems to Landig cold, soulless, destroying nature. This world is diametrically opposed to the true values of prehistoric times. Landig's books have very skillfully used the fears of those young people who do not accept modern materialism. Not surprisingly, in the right-wing rock scene, they immediately became iconic.

A similar explosive mixture of myths, anti-Semitism and justification of the Third Reich can be found in other writers who claim to be initiated into the secret sciences. But, unlike Landig, they do not hide their intentions, they do not disguise themselves - in their works, Hitler is not just a political figure, a "divine incarnation", I am talking about the former Chilean diplomat and exalted writer Miguel Serrano and the French woman who took

Hindu name - Savitri Devi. While Landig was hesitant to proclaim Hitler as an exceptional figure, and even more so as a Great Initiate, Serrano and Davy saw the Fuhrer as an "avatar". This word was borrowed from Hinduism as a symbol of the human incarnation of the god Vishnu, who was reborn in great figures in troubled times, as if hurrying to help humanity.

Savitri Devi "in the world" was originally called Maximiani Nortas. She was born in 1905 in Lyon. It was the first of all the numerous admirers of Hitler who began to glorify the Fuhrer in an esoteric spirit. Her occult developments are still very popular with neo-Phanists all over the world. According to Nicholas Goodrick-Clarke, who wrote not only the world-famous book *The Occult Roots of Nazism*, but also the equally famous work *The Hitler Priestess*, Savitri Devi lived a strange life. Already in early childhood, she had specific character traits. Later, this germ turned into a strange worldview, where each historical and political event had its own mystical interpretation. Already from her youth, she harbored a persistent aversion to the ideals of the French Revolution.

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(freedom equality Brotherhood). She saw in them a distortion and perversion of human essence itself. At school, she was repeatedly punished for indecent gestures that she made in front of a commemorative plaque on which human rights were stated. At the same time, she burned with a passionate love for animals and could not see their suffering. In the countryside of France, slaughter is a common occurrence. Her contradictory views, multiplied by contempt for people, sooner or later had to cast doubt on the truth of Western humanistic ideas that made human LIFE the main value of being,

Once she got to the ancient Greek ruins, she was bewitched by ancient myths. In her views, more and more often began to manifest a longing for the disappeared pagan cultures. In them, she did not see the hypocrisy and hypocrisy inherent in Western Christianity. Gradually, her interest switched to the Aryans. She repeatedly asked herself the question: who were these nomadic northern peoples who attacked India 4,000 years ago, eventually creating a highly developed culture there? Did they not come from Europe, where the ancient Aryan culture was widespread, embodying completely different values that were raised to the shield by Judeo-Christianity? A visit to Palestine kindled the first sparks of anti-Semitism in her. Alone, she wandered through the quarters of the old part of Jerusalem, where she encountered an unusual exotic world that frightened Maximiani. Unusual customs and clothes, alien faces and voices, black hats, sidelocks and long beards, mysterious and incomprehensible rituals, prayers in front of the Wailing Wall - everything caused her hostility. The very idea that the Jews could be God's chosen people became disgusting to Maximians. She no longer believed the Bible that spoke of it. Her fascination with ancient civilizations paints for her a picture of a huge and monolithic pagan Europe, whose last traces are worth looking for in India. After that, the exalted Frenchwoman accepts Hinduism and a new name.

In the spring of 1932, when Maximiana was only 27 years old, she graduated from the university. She decides to celebrate this event by being at a major celebration, where the exploits of Rama, one of the main characters of the Indian epic Ramayana, were sung. As if intoxicated, she contemplated the richness of colors, the luxury of costumes, the sophistication of smells and the harmony of music. Decorated elephants moved the symbolic pavilion in which Rama and Sila were seated. The elephants were followed by beautiful young men who carried torches in their hands, and enthusiastic spectators, expressing respect for their ancestors, filled up the procession with bouquets of beautiful flowers. Worshi

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of the dark-skinned population, living mainly in southern India, in front of a lighter couple riding elephants, seemed to the French woman some kind of allegory that carried traces of the former

Aryan conquest. She had already seen something similar in Germany, where racism and the ideology of the superiority of the Aryan race were gaining strength again. In the old Brahminical manuscripts, it was indeed said that the Dravidians, the indigenous inhabitants of India, were depicted as dark-skinned and big-nosed. The Aryan conquerors reduced them to the level of slaves and monkeys. She was even more struck by the fact that while socialist, liberal and humanist ideas were gaining strength in Europe, the caste system was invariably preserved in India. The Brahmins, who were the distant ancestors of the light-skinned conquerors, retained their dominant positions. The descendants of the Aryans in India were distinguished by honor, intelligence and willpower. Inspired by this archaic world, the French woman takes the name Savitri Devi. In 1936, she will make every effort to ensure that her new homeland is saved from the influence of the Judeo-Christian "leveling philosophy." Once, in one of the Indian houses, she saw a photograph of Hitler, which was placed on the home altar. Perhaps the Indians revered him as a man wearing a swastika, a symbol of the preservation of cosmic order. Perhaps they did this as a protest against the colonial rule of England. But the Frenchwoman, bearing an Indian name, saw in this fact an attempt to fight against European materialism. She plunges into the study of old texts and becomes an enthusiastic devotee of Hindu cults. She admires that in Hinduism man with his creative and destructive principles was just a grain of sand in the universal processes. Hinduism admired it, most likely, not as a religion, but as an artistic perception of nature, coupled with a highly moral attitude towards it. The cults of India themselves were seen by her as an eternal dance, where both withering and rebirth were revered.

Involvement in Hinduism led Davy to the conclusion that in Europe it is necessary to plant a completely different religious practice, fundamentally different from Christianity with its sense of guilt and condemnation of nature. The new cult was to be built on penetration into the beauty of cosmic processes, which could be comprehended through meditation, dance, and prayer. It is in this that Savitri Devi sees the essence of the "Aryan" worldview. She seriously believed that such cults once dominated all of Europe.

Obsessed with the fear that her new homeland will be morally destroyed by Western values, Devi begins to cooperate with aggressive and extremist Hindu organizations. One

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for the time being, with this, she watches with more and more delight the national socialist Germany, she seems to her the last European haven of true religious ideas that can save the world. And here we can find some very strange coincidences. Like the Hindus, the National Socialist ideologists spoke of a "golden age" as an era of the highest harmony, followed by periods of gradual degeneration. In the guise of Hitler, Davy finds several characteristic features - he loves animals, takes care of workers, mothers and children, proclaims the ideals of healthy and proud youth. Everything is nothing but an echo of longing for the heavenly, golden, prehistoric existence of the Aryans. In her opinion, the mission of the Fuhrer goes far beyond the borders of Germany, as he raised his voice of protest against the naive belief in progress, against the destruction of nature. But the long origins of a figure like Hitler were seen by Davy in "the mysterious, unmistakable and impersonal wisdom of forests, oceans and outer space."

She believed that Hitler embodied in himself an eternity of natural wisdom, which must be turned against the narrowness of a presumptuous intellect. The "dead head", the symbolism of the "black order of the SS", was interpreted by her as justified violence, which is aimed at the benefit of mankind, so that it would return to the "golden age" again. The skull and bones are the new symbol of the warrior caste, the European Kshatriyas. In separate excerpts from the Bhagavad Gita, Devi finds similarities with the SS code of honor. This further strengthens her in the idea that the Nazi and Indian fighting spirit are kindred. For example, the similarity is obvious when it comes to an action aimed not at the personal benefit, but towards the achievement of a common goal, or about contempt for pain during the battle.

However, the "Hitlerite priestess" ended up in Germany, which delighted her, only after the war. In 1953, she visited the FRG, which aroused stormy, conflicting feelings in her. NIA's first impressions are of a railroad ride surrounded by twisted landscapes filled with pain and rage. Despite the prohibitions, Davy begins to conduct Nazi propaganda in Germany. The authorities arrest her and put her in a women's prison, where she meets former concentration camp workers who will become new cult figures for her. In Herta Elert, a nurse from Bergen-Belsen, she will see "the classical beauty of the ladies of ancient Germany." She will dedicate erotic lines to her: "I could not take my eyes off

these prisoners."

During his pilgrimage to Germany, Savitri Devi visits many religious buildings of the Nazi movement. But so

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she attaches military importance to "Hitler's places", which she will eventually turn into a kind of "temple for initiation." In the church of Leonding, the birthplace of Hitler's parents, she will see a mother and child entering the temple. At the same time, the child's face will shine with the light of boundless love, the fire of genius will burn in it. Struck by this vision, she will come to the graves of the Fuhrer's parents, where she will find only withered flowers and modest tombstones. For hours she would look for dark roses to place on the grave. In doing so, she will come across Hitler's school comrades, who will cause in her the birth of a new picture. She was shocked by their words: "We all loved him. The other world that led to his death would also love him, if only they knew what he really was.

In Branau, in Hitler's homeland, she sits in a pastry shop opposite the Fuhrer's home and watches the leisurely peaceful life of a small Austrian town, its cozy shops, painted facades of houses, flowering trees that stood under the windows. She plunges into dreams and reflects on the fact, which is incomprehensible to the inhabitants of this town - that it was here, 64 years ago, that an inconspicuous couple gave birth to a "god-like child", in which "all the intelligence, all the willpower and heroism transmitted from generation to generation were embodied. It was this child who was to give birth to a new civilization. This child, after the legendary Baldur, was the first child of light who could save the West.

Then she goes to the mountain residence of Hitler Berghof, where, having climbed the rocks, she experiences new trance visions. She holds her next meditation in Nuremberg on the Zeppelin field, where party congresses were held. She literally sees the jubilant masses. Drowning in a sea of banners, searchlights and torches, they march before her inner gaze. At the same time, she throws herself a bitter reproach that she could have fought for Hitler, rather than waste her years spent in India. But the apogee and mystical finale of Savitri Devi's pilgrimage was a visit to the Teutoburg Forest. She wanders through its thickets, after which she performs a shamanistic ritual in Externstein. In the middle of the night, she lays down in a stone coffin at the foot of the rocks and prays for a long time for the revival of National Socialist Germany: "I cannot say how long I was in a state of death in this coffin. But it was not prolonged darkness.

During this trip to Germany, Davy establishes the first contacts with former SS officers and their relatives, She meets the widow of Otto Ohlendorf, who was convicted

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Den in Nuremberg for the execution of 90 thousand people. Together with a new girlfriend, they visit his grave. Here Savitri Devi honors him as a "modern Aryan hero" who fully corresponds to the spirit of the Bhagavad Gita. In the late 1950s, she established friendly relations with Luftwaffe ace Hans-Ulrich Rudel, who introduced her to such high SS officials as Otto Skorzeny and Leon Degrel, who at that time stood behind international neo-Nazism. In 1961, together with Colin Jordan, the leader of the English

far-right, she visits Stonehenge, where she performs a ritual in honor of the ancient European Aryan gods. International magazines are gradually spreading her esoteric philosophy around the world. And even now in the right movement you can see its trace. The informal leader of the revisionists who refute the "myth of the Holocaust," Zündel once published notes of many hours of conversations with Davy.

But the former Chilean diplomat Miguel Serrano had and still has a far greater influence on neo-Nazi circles. Inspired by the idea that Hitler was an 'avatar', this Chilean developed a whole philosophy of 'esoteric Hitlerism'. His book *The Golden Ribbon*, like Landichg's Thule trilogy, can easily be obtained in Europe. It is considered esoteric and not a neo-Nazi work. And Serrano himself hardly fits into the Procrustean bed of ideas about neo-Nazis. He received an excellent education and became known for his talented poetry. At one time he was friends with such famous personalities as Carl Gustav Jung, Hermann Hesse, Indira Gandhi. Basically, he describes his inner experiences. He became an adherent of Hitler after meeting with one of the "masters". Although his first impression of Hitler was completely different. The appearance of the Fuhrer seemed comical to him: an absurd mustache, a strange hairstyle with bangs. Serrano's meeting with the "initiate" apparently took place during a ten-year stay in India, where he served as a diplomat. It was this man, whose name has remained unknown, "opened his eyes to the true meaning of Hitler and the deepest meaning of the Second World War." This anonymous master taught Serrano to see Hitler on the "astral level", where he appeared as a "bearer of light who came from another world." His mission was to prevent the catastrophe caused by the advent of the "new iron age". Hinduism has long developed the idea that the appearance of "avatars" is associated with cosmic cycles. This idea was the basis of Serrano's views on the Third Reich. Like the Brahmins, he believes that humanity

gradually slipped out of the "golden age"

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in "iron". The new era was characterized by disagreements between man and nature, the decline of traditions, the emergence of atheism. To return to the original state, a powerful superhuman push was required. Hitler, according to Serrano, tried to stop the spirit of degeneration. His attempt ended in failure. But the "last avatar" (as Serrano called Hitler) bequeathed the spirit of struggle, which is still at rest, in order to rise again at one moment. To do this, Hitler chose to sacrifice himself. For Serrano, Hitler is not just a victim, he is a martyr close to God.

In his metaphysical interpretation of the Third Reich, Serrano outdid all right-wing esotericists and neo-Nazis. In one of the digressions, I have already described how myths, legends and symbols influenced the thinking of many Nazi leaders and ordinary Germans. But Serrano sees only global archetypes that make a person an instrument in the hands of higher powers. He put forward the thesis that it was not peoples, not doctrines, not states that really fought in World War II. The struggle was between supernatural, superhuman forces that had been fighting each other since prehistoric times. Divine and demonic spirits were embodied respectively in the German and Jewish peoples. These two forces have long been fighting for control of the Earth. This thesis is a typical example of the perversion of esoteric thinking, which imposes the idea of the primacy of the supreme forces and the absence of individual responsibility. From this point of view, even barbarism can be justified as a kind of vital necessity.

Serrano sees a similar conflict of archetypes in the fact that throughout history Jews have tried to deny the fact that people are not equal. At the same time, according to Serrano, there have always been different races on the planet. Some of them were earthly, others, like, for example, the Hyperboreans, who arose due to the "Black Sun", were heavenly. Unlike animal (terrestrial) races, the "children of the stars" have always strived for higher, noble goals; purity, idealism, mystical experience, reverence for God. The Jews have polluted these ideals with their sodomist

delusions. As proof of this thesis, Serrano gives the following example. He

Miguel Serrano - Founder of Esoteric Hitlerism

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points to the Old Testament, which speaks of Esau, who was born "all over like shaggy skin." Based on this passage, Serrano concludes that Esau's mother had a sexual relationship with lower beings, which was a manifestation of her base aspirations. Out of shame, the headship of the clan is transferred not to Jacob, but to the beast-man Esau. For Serrano, this is the first act carried out by the Jews in the work of distorting and perverting the true tradition. Further, for convenience, the Jews invent the god Yahweh in order to somehow compensate for their own inferiority and depravity. Gradually, the cunning priesthood turns the "perverted" people into the "chosen one", simultaneously trying to instill a sense of guilt in all other peoples and races. The invention of the concept of "original sin" was supposed to weaken the Germans who accepted Christianity, since the Aryan race did not know the concept of guilt and sin until now. After the Second World War, the Jews created the specter of "collective guilt" that was to finally bring the Aryan tribes to their knees. Even the interpretation of the events of the Second World War turned out to be impersonal: "The mystical SS did not destroy people just to kill them. Rather, their immortal gods fought with other beings and deities."

With all this, Miguel Serrano was well versed in Nazi mysticism. He made "pilgrimages" in the footsteps of Jorg Lanz von Liebenfels and the adepts of the Order of the New Templars. He read the original works of Hans Gœrbitzer and Otto Rahn. He even managed to personally meet the 94-year-old Hermann Wirth. But he did not rely on these theories, he raised the history of Nazism to a cosmic level. While Wirth or Rahn tried to find some grain of truth in their writings, Serrano saw in them only an instrument of eternal forces that people simply have to follow. In *The Golden Ribbon*, he gives himself a similar assessment: "I am a prisoner of myth, completely predetermined by the most powerful archetypes. Should I become a victim of ludic seeking? Who knows? I can live my life until the end, until they manifest in the outside world, or destroy me in fire, or take me away in a sun chariot to join the great army of heroes. At the end of Serrano's book, tragic notes are heard. He even speaks of "the singing of the minnesinger, which cannot be read, but can only be sucked into oneself, just as the stone Grail bowl is filled with blue blood — the blue essence of Hyperborea." Miguel Serrano will hope until the last minute that a decisive upheaval will nevertheless take place in world history. Although he no longer pins hopes on Germany, since she turned out to be re-educated. From the Third Reich, she turned into a country of illusion

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ziy, materialism. Germany has become a country without a soul. Serrano does not look with hope at any particular power. His eyes are fixed far to the south, to Antarctica. It was there that a new Reich arose in underground caves, and its "last battalions" are just waiting for orders to rise to the surface. These lines bring us not to myths, but to some kind of technogenic fantasy. However, the legends about the "hollow earth", UFOs get along well next to the "Black Sun" and Tula.

In 1993, a book was published in Germany, whose 100,000th edition was sold out almost instantly. It was Jean van Helsing's book *Secret Societies and Their Power in the 20th Century*. In less than a few months, the publication of this book was banned in connection with the lawsuits of two Jewish communities. The ban even applied to its distribution on the Internet.

On the one hand, the author did not say anything new. The book told about the Jewish conspiracy and the Secret Societies, which, pushing peoples together, provoked wars, cataclysms, crises of the revolution for centuries. The sensation was caused by that part of the book where they were printed

blurry photographs of documents in which, under a magnifying glass, one could see swastikas and runes. This Nazi symbolism was combined with the names "Vril" and "Odin". Jean van Helsing claimed that these documents were genuine and that he received them from the British secret services, who, in turn, removed them from the SS archives at the end of the war. On the basis of statements that could not be proven in any way, the author built his own theory, in which he stated that the Thule Society and the SS at the end of the 40s jointly developed the Black Sun flying apparatus equipped with anti-gravity motors. It was on this aircraft that the Nazis were able to get to the star Aldebaran. Karl Haushofer, Rudolf von Sebottendorf and the Austrian inventor Viktor Schaubergger allegedly took part in the development of these unique motors. They received the fundamental consent of Hitler for these developments, who, according to van Helsing, despite the difficult situation on the fronts, approved a plan to speed up the creation of the "chulo-weapon". Without any specific indications and references, van Helsing cites information that was "discovered" back in 1988 by the Austrian occult society Gempelhof. The authors of a number of pamphlets who were members of this structure claimed that even in the 1930s, Sebottendorff and Haushofer and two unknown women received a message from Aldebaran during one of their meditations. The message was sent by some "Light white god-men", who many thousands of years ago came to Earth in order to create a kind of their branches on the continents of Thule and Atlantila. To

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to help the Aryans during the Second World War, these mythical "god-men" gave the Germans highly developed technologies that made it possible to create special aircraft. This was done so that the Germans could return to their distant ancestral home and receive the necessary assistance there. Some of these flying saucers were transported by high-ranking Nazis to Antarctica after the end of the war, where special colonies, a kind of Fourth Reich, were founded in underground voids.

Multiplied by anti-Semitism, such myths about UFOs were supposed to become some kind of esoteric relief from the horrors of the past. It was implicitly suggested that Hitler and the SS possessed not only special transcendent abilities, but also high technologies, which made it possible to create a far from mythological "Superman". The ideal of a true Aryan now appeared as "god-men" from Aldebaran, who sooner or later must intervene in earthly events and defeat the forces of darkness. Now the "Black Sun" no longer acts as an invisible luminary, but as the name of an aircraft created in the depths of the SS. The approach of the Age of Aquarius again causes the activity of the "central sun", and therefore, the ancient mysteries about the struggle between the "Aryan light" and the "Jewish darkness" again become a living reality. In such an intricate and almost fantastical form, a new legend of German racial superiority emerged. This time she combined legends and fantasy, half-truths and outright fictions. This fantasy would not have such a destructive effect if it did not rely on some truth. Indeed, at the end of the war in Germany, attempts were made to create flying machines in the form of saucers. In the 50s, the whole world started talking about flying saucers. UFO-mania prevented me from noticing small notes in German magazines. In 1943, the designer Rudolf Schriber in Prague began to develop a disk-shaped apparatus, which was supposed to reach four times the speed of conventional fighters. Georg Klein, one of Albert Speer's employees, described how on February 14, 1945 he saw with his own eyes the flight of this "miracle"; "This prototype could reach a height of 12,400 meters within three minutes, while flying in a straight line, developing a speed of 2,200 kilometers per hour. During the first test flight, the speed of sound was doubled. Considering that the disk has an ideal aerodynamic shape, it could be expected that the device could reach a speed of 4,000 kilometers per hour." According to Klein, during the Russian offensive, all prototypes and almost finished vehicles were destroyed. However, one prototype fell into the hands

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Red Army. It happened in Wroclaw. According to other sources, he went to the States.



Or another truth that can be confusing. Indeed, in the 1940s, experiments were carried out in the SS to overcome gravity. These experiments are associated with the name of the Austrian scientist Viktor Schauberger. Hitler personally became interested in his developments, who wanted to extract energy directly from water and air. The implementation of this project would make Germany independent of oil supplies. The inventor himself was a talented naturalist who tried to comprehend the mysteries of water back in the days when he worked as a forester in Bohemia. Schauberger was primarily interested in water impermeability, the ability of water to transmit temperature and forms of movement. He paid special attention to vortices that could arise in an aqueous medium. Vortices like these could allow water to flow upward rather than just flow downward. If Schauberger had been involved in architecture or history, he would certainly have known that these discoveries were made even in the ancient world. Ancient architects used this knowledge in the construction of Roman aqueducts and Cretan cloisters. Schauberger himself was convinced that if special machines were developed that would use the principle of rotation, then gravity could be easily overcome. Several tiny models of flying discs were even developed, which were to be simultaneously tested at the Mauthausen concentration camp and the Rosenhugel SS engineering school in Vienna. But flying discs remained a mere idea. Schauberger continued his research after the war in the United States, where he received significant financial support. But at the same time he remained a prisoner who did not understand English well and languished in the Nevada desert. He received freedom only after he transferred his discoveries to American corporations.

As I said, the new myths would not be so tenacious and in demand if they were not based on half-truths. Myths about Nazi UFOs are actively involved in numerous rumors and speculation regarding German colonies in Antarctica. Indeed, in 1938-1939 a German expedition led by Alfred Ritscher visited the South Pole. It opened up huge ice-free areas, which were resurrected by the "new Swabia". In his trilogy, and in many interviews, Wilhelm Lanig claimed that there was a German colony there. It was there that flying discs were delivered after the end of the war. But due to climatic and other problems, over time, it was decided to move this colony to the Andes cave. As you can see, Nazi myths are very actively penetrating the UFO environment. In one of

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In his recent books, van Helsing reported that at the congress of ufologists he repeatedly met with people who allegedly had UFO contacts. But the inhabitants of flying objects did not like the classic little green men. They were tall, blue-eyed, fair-haired people who spoke German! On the basis of such testimonies, a new sensational work was born. During the hypnotic sessions, Karin and Rainer Feistle remembered how children were abducted by UFOs. During the abduction, they were given implants in their heads. "The commandant of one of the UFOs," according to their recollections, had beautiful blue eyes. It was he who told them that a new race should arise on earth. The "blue-eyed stranger" also told that the Earth is preparing for a global cleansing. Van Helsing's new book is simply overflowing with some kind of gloomy fantasies, spiritual passions and hopes for the emergence of a new Aryan man.

Van Helsing gives his own theory of the origin of mankind, 735 thousand years ago the first colonies of immigrants from Aldebaran arose on earth. But not everything went smoothly for the aliens. To perform primitive work, the colonists raised a "working man". To designate it, van Helsing took the Hindu concept, which Lanz von Liebenfels willingly used in his works - chandalas (untouchables, animal people). But the Chandalas did not want to obey their creators and began to mix with other races, initially

that existed on earth. When the aliens drew attention to this problem, it was too late - the gene cocktail led to the emergence of hatred, materialism and numerous wars. In order to somehow ennoble the Earth, the newcomers turned their attention to the peoples closest to their own kind, the Germans who inhabited Tula and Atlantis. In the 30s of the twentieth century, extraterrestrial beings showed the Germans the real history of mankind. Before that, they let high-ranking members of the Thule society into their plans:

Rudolf von Sebottendorf and Karl Haushofer. But in the World War, Germany failed. Decades later, the people of Aldebaran again made contact with the Germans. By kidnapping people, they borrow genetic material from them, which is processed in laboratories. It turns out that somewhere in our system there are laboratories where they produce "superchildren", a new Aryan race. These Aryan clones will be able to use their brains 100%, will have great sensitivity and telepathic abilities. Their exceptional abilities will allow them to solve all earthly problems. But they will be prepared for earthly life gradually. To begin with, humanity must renounce violence. Then

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THESE "miracle children" will be revealed to the world, and this will be the most significant event in history planets.

It is significant that today's right-wing esotericism is no longer based on age-old myths. She prefers an explosive mixture of apocalyptic fears, racism, Aryan myths and science fiction. There is a certain logic in this. Now the SS and esoteric structures like the Gule Society and the New Templars are perceived more as intermediaries with other worlds. And the SS runes themselves are now somewhere in the sphere of mystical ufology. Why talk about concentration camps, if you can talk about silver flying saucers, in which the true Aryans surf the expanses of the universe. The horrors of war are contrasted with the new, romantic image of the Third Reich, whose leadership is looking for ways to another reality and is trying to save the world from materialism. Antarctica has become a kind of Kiev city of the Nazi movement. Those who did not want to come to terms with the darkness that enveloped the world hid in the caves of the southernmost continent. From Thule to UFO, it turns out, not so far ...

## Conclusion

The theory that presents National Socialism as a political religion is once again becoming popular in the West. Authors who hold this point of view point to the messianic sentiments that the National Socialists were able to inspire in the masses. As the war drew to a close, typically apocalyptic moments prevailed in German society. No wonder, because for many years Hitler was revered as the Messiah, the Savior not only of Germany, but of all Europe. But political religion is just a conventional term, which is intended to show the specific politics of the Third Reich. In fact, Hitler never spoke to the masses about purely mystical moments. In his speeches we will not find any mention of Tula or Atlantis, | We see a completely different picture in the SS. Himmler was never shy about publicly declaring such things. And here we are faced with the first contradiction, which researchers do not always pay attention to. National Socialism as a political religion, with its inherent aspects: mass worship of the leader, the cult of ancestors, the deification of strength, only superficially resembles the mystical ideas that developed in the SS. In the departments of Heinrich Himmler, mysticism and esotericism were not conventions. They were present in their purest form. If we pass to the language of the occultists, then the mass party movement was external, profaning secret knowledge, or, in other words, exoteric. At the same time, a secret ideology, implicit for everyone, was formed in the SS, which claimed to be true - that is, it was esoteric. The confusion about Nazi occultism is precisely due to the fact that the authors did not want (or could not) draw a line between these two different phenomena. But the differences between them were not so small. By the way, one small but very revealing touch — Himmler never once invited Hitler to visit either Wewelsburg or Externstein.

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Sketches of Hitler, in which he developed party symbols

Traditionally, one has to hear that pagan traditions were revived in the Third Reich. The thesis, it would seem, is indisputable. But only if you don't dig deep. pagan

the elements used in mass Nazi events were intended only to achieve certain political goals. In this respect, Nazi power was not religious. The biologism and prudence of the National Socialist ideology suggested more atheism than deep religiosity. The revival of paganism was also attributed to Himmler out of habit. Indeed, what could be revived by a person who spoke about the dangers of Christianity and demanded the study of centuries-old traditions, who mentioned Thor and Wotan, and imposed Yule lamps on his subordinates? But here it would be worth considering why Himmler needed paganism, with its complex pantheon of gods, who often did not get along with each other. No hierarchy, so inherent in the totalitarian system. At the same time, another question arose: why would a person who revived German paganism be interested in the Cathars, search for the Holy Grail, conduct research in the field of Zoroastrianism, send expeditions to Tibet? It could not be just a fad, a hobby that the Reichsfuehrer SS was fond of at his leisure, taking a break from official business. The answer is simple – within the framework of the SS, Himmler did not revive paganism at all. He wanted to restore a much more ancient religion. SS scholars and magicians gave it various names: "non-Jewish Christianity" (Otto Rahn), "Aryan proto-religion" (Hermann Wirth), "Irminism" (Karl Maria Willigut). Even with a different understanding of this phenomenon, all these people had one common thought - this religion was monotheistic. Moreover,

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Weistor pointed out quite clearly that paganism as such was a dangerous delusion.

I don't know, really, which of the German researchers first used the phrase "state within a state" in relation to the SS. It was just a metaphor that was supposed to clearly demonstrate that the SS played a very specific role in the Third Reich. They had their own economy, jurisdiction, their own army. As the book was being written, I increasingly caught myself thinking that the "state within a state" had ceased to exist.

to be a metaphor. | But first things first. Post-war Vir, which became a symbolic plan of Himmler very much different from the SS esotericism (from the engravings of W. von Schemm) began from Hitler's. Another one from

numerous paradoxes that

We met every step of the way in the Third Reich. Or can there be a logical explanation for this? But if we take a closer look at Himmler's plans (the creation of an SS cult center in Externstein, the transformation of Wewelsburg into a titanic building, etc.), we will notice that after the end of the war, Himmler really wanted to create a state within a state! And not some kind of metaphor, but a very concrete SS state, with its own borders, laws, and its own religion. I do not know if Hitler was aware of these plans, but the Reichsfuehrer SS formed them with the utmost care. It is difficult to say where the borders of the new SS state would be, one can only guess. Plot on a map of Germany all the places of worship and ritual buildings of the SS: Goslar, Externstein, Wewelsburg, Sachsenhain, countless mountains and megaliths - and you will find that they are all concentrated in a small area, the diameter of which is hardly more than 250 kilometers. . All places of worship for the SS were concentrated in Westphalia and its vicinity. Accident? Or, perhaps, such megaliths, castles, etc. never existed in Bavaria and Thuringia? Not at all, but Himmler chose with special care precisely those places that were located inside this implicit circle. Why is it angry? Remember Willigut and his secret teachings. And the answer will once again become obvious. It was this territory that was the ancestral home of Irminism, the very religion that, as I assume, Himmler was going to revive.

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Such a theory, in my opinion, well explains why Himmler, with all his power, was never "Nazi No. 2". This conditional post at various times was occupied by Hermann Goering, Joseph Goebbels, Martin Bormann. But Himmler, who controlled the entire punitive apparatus and possessed the widest possibilities, was never going to become Hitler's right hand. Why? Yes, because he was not flattered by a political position, and even with the second number. The Reichsführer-SS dreamed of becoming the High Priest of a revived Irminism. In this situation, the SS state turned into a kind of "Black Vatican", which lay in the north-west of Germany. If this assumption was correct, then it automatically became clear why Hermann Wirth, Carl Maria Willigut, and Wilhelm Teudt ended up in exile. They, without suspecting it, claimed the place that Himmler had prepared for himself. Is it really possible to seriously believe that Wirth was thrown out of the Ahnenerbe due to some financial negligence? Is it really possible to believe that Himmler dismissed his "mystical teacher" Willigut just because he had once been under compulsory treatment in a psychiatric clinic? These were just convenient occasions. Himmler, obsessed with his fantasies, did not want to share his mystical-religious power with anyone. He understood well the thesis "divide and conquer". That is why, when someone says that it was a certain SS structure that was engaged in mystical or occult developments ("Heritage of the Ancestors", RUSHA, etc.), then he is either lying or delusional. Such tasks turned out to be scattered among all the structures of the "black order". The SD dealt with witches, the Ahnenerbe with historical research, the SS Headquarters for Race and Settlements with racial mysticism. None of them could claim exclusivity in the formation of a new religion. Each of the structures created only separate organs of the new organism. To bring them together and breathe life into them was the Reichsfuehrer SS himself - Heinrich Himmler. But his plans were not destined to come true. Irminsul, which was supposed to be installed at the foot of the Externstein, never spread its branches over Germany.

Himmler went into oblivion along with his plans. By the way, there are many open questions about his death. Official historiography is very willing to replicate the details of his suicide. Briefly, they look like this. Himmler, along with several close SS officers, tried to escape to Denmark, but was detained by an English patrol. For a long time he pretended to be a deserting soldier, but then he revealed his

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a secret name and demanded a meeting with Marshal Montgomery. When he was refused, he swallowed an ampoule of potassium cyanide. Everything seems to be clear as daylight. But... Himmler was indeed detained in the north of Germany, but not by an English, but by a Soviet patrol near the town of Lüneburg. He was escorted to the nearest English POW camp, where he committed suicide. The idea of fleeing to Denmark seems completely untenable, given that a few days earlier Himmler had met with some SS officers in the town of Flesenburg, which lay directly on the Danish border. It was close to Denmark, and from there you can

Reichsführer SS Heinrich Himmler but it was easy to get to neutral Sweden in the last days of his life. But the place of detention trying to get to the grave of Himmler indicates that he is somewhat of Heinrich "Fowler", in order

ask him for advice days stubbornly moved in completely pro

opposite side to the south. Where

he moved is unknown. One can only guess. If we draw a straight line between Flesenburg and Lüneburg (that is, try to reconstruct Himmler's path), we find that this straight line leads us to Quedlinburg! Himmler did not at all try to escape by flight - he went to the remains of Heinrich 1 "Fowler", Why? Most likely to ask for advice. During the Heinrich holidays in Quellingburg, high-ranking SS officers could observe a strange picture - the Reichsfuehrer descended into the crypt to the remains of the king and remained there for a long time. Only

Few knew that Himmler was able to speak in the spirit of his long-dead namesake. Well, or thought he was able to talk. Let us recall the words of the massage therapist Kersten, who claimed that Himmler was guided by the advice given to him by the Birdman. Now everything falls into place in this story. Himmler could not get to Quedlinburg, and therefore revealed his name in the hope that the top leadership of the Allies would take him away from the camp, and for some reason he would be next to the remains. When this plan failed, Himmler committed suicide. But not out of desperation. It was a typical ritual suicide, the last act of a play about the emergence of SS mysticism.

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The "millennial" Nazi Reich lasted only 12 years. The myths generated by Nazism proved to be more tenacious. The myth of the occult roots of Nazism and the myth of the Ahnenerbe, closely intertwined with each other, have captured the minds of many people. Conjectures have turned into "reliable" facts that cannot be doubted. And only this can explain that numerous articles in dubious and not very publications replicate groundless statements about the "Heritage of the Ancestors". Hitler did not spend colossal sums on the Ancestors' Heritage. Ahnenerbe scientists were forced to earn extra money to somehow make ends meet! The occult laboratory of Nazism turned out to be a typical research institute with squabbles and squabbles characteristic of such institutions. And it was not the thirst for universal power that moved the scientists of the society, but absolutely human weaknesses: greed, envy, fear. They were not "great initiates", on whose orders the SS expeditions were looking for the mysterious Shambhala. The need for expeditions was dictated by scientific and political necessity, and they were purely SS expeditions in name. The "great initiates" sued each other, proving that they did not have greasy skin. The myth of the Ahnenerbe would not even need to be debunked if the domestic reader had at least a modicum of reliable knowledge about this organization.

I do not claim to have been able to study all the documents, read all the sources and present them intelligibly to the reader. My goal was something else - to try to take a fresh look at the question of Nazi occultism, to build a new scheme, more logical and convincing. I did not set myself the task of bombarding the reader with shocking facts and exotic doctrines.

This book did not aim to destroy any legends - the reality turned out to be already confusing. Nazi scientists, trying to cross the cold mind with the blind faith of their ancestors, received not at all a philosopher's stone that gives answers to all questions of life, but a monster who had to sacrifice human lives.

List of used abbreviations

Ahnenerbe — Research Society "Heritage of Ancestors"

GVE - "German Scientific Action" Gestapo - secret state police

Napolas — National-Political Educational Institutions

NSDAP - National Socialist Workers' Party of Germany RSHA - Reich Security Headquarters

RUSHA - General Directorate of Race and Settlement SA - Stormtroopers

SD - security service

SS - security forces

SSS - Secret Society Service

HTO - The main department of care "Ost"

2 "a"

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